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SELECTIONS

FROM THE
RECORDS

OF THE

BENGAL GOVERNMENT.



Published by Authority.

Nº. XXXII.

Returns

RELATING TO

PUBLICATIONS IN THE BENGALI LANGUAGE, IN 1857,

TO WHICH IS ADDED, A

**LIST OF THE NATIVE PRESSES, WITH THE BOOKS PRINTED
AT EACH, THEIR PRICE AND CHARACTER,**

WITH A

NOTICE OF THE PAST CONDITION AND FUTURE PROSPECTS

OF THE

VERNACULAR PRESS OF BENGAL,

AND THE

**STATISTICS OF THE BOMBAY AND MADRAS
VERNACULAR PRESSES.**

SUBMITTED TO GOVERNMENT

By the Rev. J. Long.

CALCUTTA :

JOHN GRAY, GENERAL PRINTING DEPARTMENT, 51, COUNCIL-HOUSE STREET.

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* The names in Roman letters denote Presses conducted by Europeans.

REPORT

ON THE

NATIVE PRESS IN BENGAL.

1. THE preparing this Report on the Native Press, a work which involved far more laborious research than the author originally expected, was suggested by the mutiny of 1857. Much at that period was written and spoken on the subject of the Native Press, and many hasty remarks were made respecting it, while some said it was so radically corrupt that it ought to be abolished. It was found that on this ground as well as for statistical purposes, it was most desirable to

test the question, as far as related to the Bengali Press, by an accurate investigation of the *facts* of the case. The object met with the hearty concurrence of the Lieutenant-Governor and of the Director of Public Instruction. Government had published in the "Selections of the Bengal Government, No. XXII" the author's Returns of the Native Press for 1853, but the present ones embrace not only a list of Vernacular Presses in Calcutta in 1857, with the works printed in them and their subjects, but also a classified detail of the various kinds of publications, with a general notice of the past condition of the Press and its future prospects.

2. Within the last quarter of a century, the number of Bengali books printed and sold has not been less than 8,000,000, while during half a century, more than 1,800 distinct works, either original or translations from Sanskrit, English and Persian have been produced—what a mass of mind has been occupied in the production and sale of these! and how little, until lately, has been done to give a right direction to the current of native thought in this quarter. The food of the English people has been thought deserving the attention of a British Legislature, surely the mental food of the Indian people ought also to be examined, as also its purveyor the Native Press.

In the present position of India, the Native Press as the *exponent* of the Native mind ought to be attended to ; if the sound part of the Native Press be encouraged by the Authorities, it will become the instrument of much good ; if it be left in the hands of ill-designing ignorant men, it will be the source of much evil. Of late, some officials have proposed cutting the knot, and either suppressing the Native Press or establishing a rigorous censorship. We trust that the perusal of this Report will show how suicidal any measure of the kind would be to the interests of good Government and sound education.*

3. That the statistics of the Native Press in India have been regarded with attention by Government we have evidence in the facts—that the Court of Directors sent out many years ago a standing order to the Secretaries of Government in India to transmit to them regularly copies of new vernacular works. In 1856 they directed, “to have the India House Library supplied with one copy of each work of every description in original Bengali, published by the Native Presses of Calcutta”. A collection of Bengali books was sent by Government to

Government have not deemed the statistics of the vernacular Press beneath their notice.

the Paris Exhibition. The statistics of the Bengali Press formed No. XXII. of the “Selections of the Bengal Government.” The Agra Government published in their Selections No. XXXI.

“*Report of a Committee appointed by the Lieutenant-Governor of the North-Western Provinces for examining and reporting upon all all works, known to have been compiled in these Provinces, for the communication of European knowledge and science, through the medium of the Persian and Vernacular languages.*” —and they have recently published—“*Contribution towards an Index to the Bibliography of the Indian Philosophical systems by E. Hall.*” The Government of India have published, at their own expense, the first volume pp. 645 of Dr. Sprenger’s *Catalogue of MSS. in the Libraries of Lucknow*, and recently the Government of Madras have published Vol. 1, pp. 678 of a *Catalogue Raisonnee of Oriental MSS. in the Library of the late College of Fort Saint George*—both

* The battle of social reform is now being fought by the Bengali press. Rammohun Roy many years ago used it with great effect against widow burning, while much of the native prejudice against widow marriage in certain quarters has been lessened by its agency.

works of great research and valuable for reference. Appended to this Report will be found Returns of the Madras Press procured for the author through the Government of India.*

4. Returns of the present kind are urgently required from all parts of India, especially when in various quarters a censorship of the Native Press has been advocated, because some members of it in the Punjab and Agra Presidencies have been too free in their remarks on Government. Independent of the immense amount of irritation that such a measure, confined to *natives*, would occasion, and the inevitable effect it would have to drive them to resort to secret correspondence and

Proposed Censorship symbols, as was found in the *Chapati* case,—the of the Native Press. carrying it out would be involved in immense difficulty—who would be the Censor? Not Secretaries of Government, who are already overloaded with matters of detail—few Europeans would have leisure or ability to act as censors, besides, if a man held the principles of some Europeans, he would condemn native sentiments as treasonable, even though in accordance with the Queen's Proclamation. The opinions of the Native Press may often be regarded as the safety valve which gives warning of danger, thus had the Delhi Native Newspapers of January 1857 been consulted by European functionaries, they would have seen in them how the Natives were rife for revolt, and were expecting aid from Persia and Russia.

5. Besides this is not the time for a such a measure when the Native Press is improving so rapidly in the number and quality of its works;†

* See Appendix A.

† *Foreigners* do not deem the statistics of Indian Literature beneath their notice, as the publication by them of the following, among other works, shows:—*Histoire de Hindustani Literature*, 2 Vols. pp. by Garcin de Tassy, Professor of Hindustani in the University of Paris 1839, which gives sketches of 750 Urdu authors, with notices of 900 Urdu books from the 12th century to the present time.

Essai Critique sur la literature Indienne et les Etudes Sanskrit, pp. 122, by Monsieur Soupe, Professor of Rhetoric at the Grenoble Lyceum, 1856.

Histoire de la Literature Indienne, pp. 495, Traduit d'allemand, by A. Sadous. Professor at the Versailles Lyceum 1859.

Recenseur. Librorum Sanscritorum, pp. 192, by J. Goldmeister, Professor at Marburg, 1847.

Academische Vorlesungen über Indisch Literature geschichte par M. Weber, Berlin 1857,

The fullest account we have of Urdu Literature is by a Frenchman De Tassy,—of Sanskrit by a German Weber—of Pushtu by a Russian,—the best collection of Mahratta MSS. is to be obtained in Paris, they were procured in Western India by a deputation of French Savans. The Russian Government made the securing certain Persian MSS. one of the conditions of a former treaty with Persia.

in the Agra Presidency during the last year 108 works aggregating 7,00,000 Vols. of Vernacular Educational works have been printed under the superintendence of the Director of Public Instruction, and in Calcutta, during the same period, a variety of useful books of all sorts have issued from the press. One remedy, we believe, is to carry out what the Government has already begun, *viz.* the patronising and encouragement of useful Vernacular Periodicals and Newspapers. The expense is not to be compared with the objects to be attained; prevention is better than cure. We trust the day is not distant when the present *Educational Gazette*, which receives a monthly grant-in-aid from Government, and which has a circulation of 550 copies, shall be sent to every Thannah in the country to give correct information and show the people that the intentions of Government towards them are good.* In Madras, the Government make a

Vernacular Press improving. grant to a Tamul Newspaper which has met with a large circulation, the Director of Public Instruction reports respecting it:—"The grant of such a character, whether it be looked at in an educational or in a political point of view can hardly be over-estimated." Even in New Zealand the Government publish a Vernacular newspaper for the Natives. We need then a Bengal Moniteur, as also the carrying out the following proposition submitted by the Government of Bengal a year since, but "disallowed as being extravagant," *viz.* "the appointment of a Vernacular Reader and Librarian on a salary (including establishment) of Rupees 250 a month, with a view of carrying out the order of the Court of Directors, as to Native Presses and Publications, and securing other desirable objects also."

6. The Vernacular Press is used as an instrument for promoting various useful objects; thus:—

The *Agri-Horticultural Society* have issued the first Volume of a periodical the *Krishi Darpan*, edited by Baboo P. C. Mitter to give

* We know as a fact that the *Education Gazette* during the mutiny prevented false impressions being spread regarding the Authorities in various quarters, and informed the people of the real state of the mutiny. It is surprising what strange reports get afloat in the Mofussil.

information in a popular style to gardeners and others on gardening and agricultural subjects, a thing much wanted.*

† The *Government Education Department*† have issued, during the last four years, a weekly newspaper, the *Education Gazette*, edited by Rev. W. Smith, and Baboo Rangalal Banerjea, which has a circulation of 550 copies in different Zillahs of Bengal. It gives advertisements of teachers wanted, educational notifications, epitome of general news, articles on popular science, Biography and History. The correspondence Department has called forth a host of most useful contributors.

The advocates of social Reform have, during the last 4 years, published a monthly periodical, the *Másik Patrika* which, in simple language, adapted to the capacity of the ignorant, points out various social evils among Hindus, and in the form of popular tales recommends many measures of improvement. Though the law in favor of Widow re-marriage has been to a great extent a dead letter, owing to the ignorance of the masses, yet the ventilation of the question has originated a number of books in Bengali amounting to more than 25 in number—in which the subject is handled on both sides ably, the main question resting on the interpretation of certain passages from Menu and other Shastras.‡ Ishwar Chandra Videasagar, late Principal of the Sanskrit College, has published three works on the subject, which have met with a

* There are 36 different subjects treated of in this periodical,—besides economic ones—there are articles on the culture of the potatoe, cauliflowers, asparagus, teak, melons, sugarcane, safflower, peach, pot herbs, celery, flax, fibres of Assam, mulberry, madder, quinine &c. &c. this periodical is issued at intervals.

† Equal success has attended a Hindi and Urdu journal published in the N. W. Provinces under Government Education patronage.

‡ Among these books are the *Paunarbbab Khandanang* pp. 57 or refutation of the arguments for widow re-marriage by Kalidas Mittre—the *Vidhava bibaha baran* against widow re-marriage by Ram Tarklunkar of Errada—the *Vidhava bibaha natak*, a drama,—the *Vidhava udbaha*;—the *Vidhava Manoranjan*;—the *Vidhava nishedh*;—the *Purnasukher Khunnabag*;—*Vidhava bibaha* by Komul Krishna;—*Aneapurbodbaha dvaityanirnay*;—the *Sapatyi natak* partly an attack on kulinism—*Vidhava bibaha bad*—*Vidhava bibahabad* by Dinobundoo Byurutun, President of the Dhurma marma prokashika Sabha. *Vaidhaves dharmodoy* pp. 70 by Nundkomar Kubirtna—*Vidhavadodbaha nobeyak Prasnabuli* 6 questions with answers on the subject by Shyeeamant Roy of Pulta; *Vidhava bibaha Unachit* by Krishna Kishore explaining Parashara's Commentary—*Vidhava bibaha anuchit* by Prosuno Kumar Mookherjee—*Vidhava bibaha Nishedh Promanabali*, by Shushrjilum Tarkarutun of Kashipur, and Thakurdas Sharma, author of *Bibhadarabibaha dhramantak*.

wide circulation, and have tended much to break down ignorant prejudices.* The taste of the Hindus for dramatic performances has been employed to speed on the cause of widow re-marriage. Several ably written Bengali dramas have been published, which in caustic and cutting language expose the evils that arise from widow celibacy,—some of these have been acted on the stage by Natives to crowded audiences both in Calcutta and Hoogly to the intense disgust of the old school of Hindus. A drama has lately been published holding up to scorn spirit-drinking and ganja-smoking. Babu P. C. Mitter, the Librarian of the Calcutta Public Library has, with a powerful and satirical pen, pointed out in his *Allal Dūlāl* the various social evils that exist among his countrymen ; he has just issued another work *Mad kaoye*, which, like the preceding, in the form of a tale, depicts the miseries arising from drunken habits among his countrymen, and the Babu has a work in the Press advocating by tales, anecdotes, biography, &c., &c. female education. The outrages and oppressions of the Indigo Planters have not only called forth songs, but also a pamphlet *Bupri bap Nilkarer ki Atyedchar*. Kulinism and Caste have been attacked in the *Sapatninātak*, published at the expense of Joykissen Mukerjea. In the *Kulin kul sarbasva Nātak* which has been performed on the stage ; in the *Bibād bhangarnab* by Nundo Kumar Kubiratna ; in the *Brahmatatva Churamani* and various other works, social reform is powerfully advocated.

The Vedantists (like all Indian reformers as Nanak, Kuvir) have used the Vernacular and have employed as their monthly organ, during the last 20 years, the *Tatvabodhini Patrika* which, ably edited, contains very valuable articles on the Veda, Ethics, Natural Philosophy and Ancient History. It circulates about 800 copies monthly. There are other Bengali periodicals, the organs of the Vedantists—such as the *Hitaishini Patrika*. The members of the Tatvabodhini Society have done much by their publications on ethics and science to improve the Bengali language. In their weekly services they use only the Bengali language. They sing Bengali Hymns set to native music, and have a Sermon in Bengali.

* His works *Vidhava bibaha prochalit hay ki nahi*, in three volumes exhaust the subject in an appeal to the Shastras to show that widow re-marriage was not prohibited by the ancient Hindus. *Moheshchunder Churamani of Agurpara* ; *Ramdayal Turkratna of Bhatpara* have also engaged in the controversy.

7. The rapid improvement in the Vernacular Press then evinces that such a measure as a censorship is not required. Let us glance at the past. In 1820 there were 30 Bengali books published on the following subjects, 5 on Krishna, 2 on Vishnu, 4 on Durga, 3 tales, 5 obscene, with single works on dreams, music, astrology, medicine. Rammohun's translations and Almanacks. (See Appendix D.) From 1822 to 1826; appeared 28 works, all with three exceptions mythology or fiction (See Appendix E.) Matters proceeded in this train till about 1850, when the tide turned in favor of improvement of Native Press shown by contrast. useful works.

In 1852 there were published 50 new works, and among them such books as Lives of Nine Eminent Hindu females, Life of Clive, Robinson Crusoe, Lamb's Tales from Shakespear, A History of India, a Natural History, Natural Theology, a Grammar in verse, Life of Galileo, Moral Tales. In 1854 appeared the History of Bengal, Isaac Newton's Life, Elements of Agricultural Science, Shakespear's Merchant of Venice, Arabian Nights, True Stories from History, Moral Tales. In 1856 we have a Moral tale of Burdwan; Moral Lessons, Æsop's Fables, Electric Telegraph, Popular History of England, Drama on Widow re-marriage, Natural Philosophy, the Percy Anecdotes, Paul and Virginia, Luther's Life, The Steam Engine, Principles of Morality.

In 1857 were published :—

Han's Andersen's Moral Tales—Ethical Selections from Hindu Writings—Drama against Hindu Poligamy—Schmids Grecian History—Mensuration—Universal History—Life of Peter the Great—Life of William Tell—Life of Alexander—Life of Timur—Moral and Literary Extracts—Missionary's Budgerow—Anecdotes of Providence—Barthe Church History—Illustrated Magazine—Moral Anecdotes—Discovery of America—Anecdotes of the Elephant and Camel with Illustrations—Discussions on Vedantism—Ethical Instruction by Apologue—Police Regulations—Drama advocating Widow re-marriage—Ethical Anecdotes—Drama on the evils of Widow Celibacy—Arabian Nights—Drama on Widow re-marriage—Ancient History of Persia—Drama advocating Chastity—A tale on Social Evils—Social Reform Magazine—The Laws of Matter and Motion—Rasselas—Chambers' Moral Class Book—Agricultural Miscellany—Lessons on Objects—Elements of Natural Science with Diagrams—History of the Old Fort of Calcutta—On Natural Curiosities—Historical Tales—The Ten Persecutions of the primitive Christians—Tale of Nur Jehan—History of India—Defence of Widow re-marriage—Elizabeth or the Exiles of Siberia.

The books printed for sale in Calcutta during the year 1857, arranged according to subjects amount to the following :—

	No. of Books.	No. of Copies.
<i>Almanacs</i>	19	1,36,000
<i>Biography and History</i>	15	20,150
<i>Christian</i>	8	9,550
<i>Dramatic</i>	8	5,250
<i>Educational</i>	46	1,45,800
<i>Erotic</i>	13	14,250
<i>Fiction</i>	28	33,050
<i>Law</i>	5	4,000
<i>Miscellaneous</i>	12	18,370
<i>Mythology and Hinduism</i>	85	96,150
<i>Moral Tales and Ethics</i>	19	39,700
<i>Musulman Bengali</i>	23	24,600
<i>Natural Sciences</i>	9	12,250
<i>Newspapers</i>	6	2,950
<i>Periodicals</i>	12	8,000
<i>Sanskrit—Bengali</i>	14	15,000
Total	322	5,71,670

The following is a list of 46 Bengali Presses in Calcutta with the number of copies of Works in the Bengali language printed by them for sale :—

<i>Alipore Jail</i>	7,000	<i>Probhakur</i>	2,500
<i>Anglo India Union</i>	19,100	<i>Purnachundradoy</i>	8,450
<i>Anubad</i>	4,800	<i>Rahamani</i>	500
<i>Bhaskar</i>	4,300	<i>Roy</i>	4,300
<i>Bangala</i>	5,500	<i>Royal Phoenix</i>	2,700
<i>Bungabidea Prokashika</i>	400	<i>Rozario</i>	3,300
<i>Baptist Mission</i>	55,000	<i>Sanskrit</i>	84,220
<i>Bengal Superior</i>	5,000	<i>Sarbartha Prokashika</i>	500
<i>Bishop's College</i>	750	<i>Satyarnab</i>	3,550
<i>Bhubun Mohun</i>	3,000	<i>Shastra Prokash</i>	23,000
<i>Biswa Prokash</i>	5,250	<i>Stanhope</i>	3,500
<i>Choitanyea Chundrodoy</i>	47,000	<i>Sucharu</i>	8,000
<i>Chundrika</i>	250	<i>Sudhabarshan</i>	1,300
<i>Cones</i>	14,000	<i>Sudha Nidhi</i>	27,700
<i>Hurikur</i>	24,000	<i>Sudharnab</i>	1,250
<i>Hindu Patriot</i>	1,000	<i>Sudhasindhu</i>	25,300
<i>Ignodoy</i>	14,750	<i>Sudvahasindhu, Simla</i>	8,000
<i>Jyan Ratnakar</i>	3,000	<i>Tatvabodhini</i>	19,300
<i>Kubita Ratnakar</i>	22,800	<i>Viden Ratna, Mirjapur</i>	14,500
<i>Kaderia</i>	2,000	<i>Videa Ratna, Ahirialla</i>	38,000
<i>Kamalalay</i>	13,800		
<i>Kamalulan</i>	18,000	Total for sale	5,71,670
<i>Lakshibilas</i>	11,750	Gratuitous { by Hindus	7,750
<i>New Press</i>	750	{ by Christians	76,950
<i>Nistarini</i>	6,500		
<i>Nityadurmanurajika</i>	2,100	Total	6,55,370

Except in the list for 1857 Educational works have not been mentioned, but the following is the number of each kind that has been published, and every month is adding a couple of works to it. *Algebra* 1; *Arithmetics* 2; *Dictionaries and Vocabularies* 60; *Euclid* 1; *Geographies and Maps* 35; *Grammars* 30; *History and Biography* 60; *Mensuration* 2; *Natural History* 25; *Natural Philosophy* 23; *Readers Elementary* 40; *Readers Advanced* 35; *School Management* 2. What a contrast with the past, and this chiefly the result of the past six years, the future is bright with hope !

8. The great question of Female education is closely identified with the improvement of a Vernacular Press—considering the short time Hindu Females can remain under school instruction, their domestic duties, and the state of Hindu society, the staple of sound tuition must be given through their own language—this will lead to a large demand for Vernacular books, both for schools and to form a family library. Native Females are very intelligent, many are now learning to read from their husbands and brothers. Some of the books of the Vernacular Literature Committee have proved very interesting to Bengali Females, such as the translations of ‘Elizabeth or the Exiles of Siberia,’ ‘Paul and Virginia.’ Hans’ Andersens’ Tale, Account of *Sushila*, by Madhusudan

Female Education and Mookerjee. The introductory reading books of Native Press. Videasagur and Madhusudan have been very

valuable in Female Schools. If Females are not supplied with good books they will be sure to read bad ones, we know of a case where a female of the higher class wished a European lady, her teacher, to procure for her the licentious tale *Videa Sundar*, the latter refused and gave her *Sushila* one of the Vernacular Literature Society’s publications—the result was that half a dozen copies of the last work was sold to the friends of the family.

9. Many advocates of a censorship to whom non-existent and non-apparent are the same, think, that because few good Bengali books came under *their* notice, therefore, there are few. They see Natives crowding English Schools, and therefore infer that the Bengali language is decaying; to such we would say look at the past—last century, the Moslem in Bengal allowed no language but Persian as the language in the Courts and of Government*—the Brahmins on the other hand despised the vul-

gar tongue and had no schools for teaching it*—the only books available were a few Mythological works, such as the *Ramayan*, the *Gunga Bhakti*, &c. &c. There was not a single prose work. In the beginning of this century, there was only one Dictionary and Grammar, and both by *Europeans*. Even 40 years ago, in the days of Colebrooke, Wilson &c. the

Encouragement from contrasting the past of Bengali literature with the present.

Bengali was overlooked by the European Orientalists of the day,† as late as 1826 Mr. Marshman in an able article on the Native Press congratulated Philanthropists that in 4 years 31 Bengali works, with a circulation of 30,000 volumes, were printed—even from 1835 to 1845 the Council of Education, Missionaries and Natives practically ignored the Bengali, and the majority of the students with their instructors in Government and Missionary schools paid little attention to the language of the people. But a change came. The attention of the Council of Education was aroused to the need of insisting on the Vernacular, “if Government Schools were to have any influence beyond the walls of a College.” Missionaries began to find that the giving native converts such a training through English as taught them to despise their own language, and disqualified them both to write and preach in it—defeated their own plans. Many educated Natives on grounds of nationality found the neglect of their own tongue would not answer—the result of this and other measures was, a demand for Bengali books arose, and has been progressively increasing year by year.‡ The number of books printed for sale in Calcutta, was—

In 1853 3,03,275

In 1857 5,71,670

and yet the latter was a year of mutiny. ∫

* Brahminical colleges existed at Nuddea for 6 centuries, and more than 2000 were established through Bengal, but no Pundit connected with them wrote any thing in the Bengali tongue for the *profanum vulgus*. The Pundit despised the language as much as he did the lower orders. Now the Pundits of the Sanskrit College are the best and most popular writers in Bengali.

† The following list of works patronised by Government for the College of Fort William from 1802 to 1852 show how scanty were the materials of Bengali literature until a late period. See Appendix F.

‡ In 1821 it was pronounced a great triumph that “there are no less than 8 Native Presses in constant employ.” In 1857 there are more than 40 and in one year nearly 600,000 volumes are printed.

10. Though during the year of mutiny, the minds of men generally were agitated with alarm for the future, and the ordinary routine of business was suspended—yet with the exception of one work in Bengali on Hindu loyalty (*Rajbhakti*) and articles in Bengali Newspapers,

Only one book on the Mutiny published. there is no document in Bengali which would throw any Historical light on the mutiny, or even refer to it. It has always been so. A taste for historic research has yet to be created in Bengal, even to the present time, there is not a single book of travels in Bengali. Previous to 1840, there were only 2 works in Bengali that referred to the past of this country, one the *Life of Pratapadit'ya*, a Sunderbund Raja in the days of Akbar, and the other the *Life of Krishnachunder Boy*, a Raja of Nuddea, last century, who was the Mocenas of Pundits and Brahmans.* Education is, however, creating a demand for historical books in the Bengali language, and we have now 3 different histories of Greece, 3 ditto of Rome, 3 of England, 1 of Egypt, 8 of India, 3 of Bengal, 2 of Ancient History, 1 of Church History, 1 of Jewish History, 1 of the Punjab.

11. The above returns give 5,71,670 Bengali books as printed for sale in Calcutta in the year 1857. This is less than what was really printed, as the compiler has since met with various works not included in this list and the conductors of Presses in many cases do not

Returns under-estimate the number of books. keep accurate accounts of all the books they print, or they are reluctant to furnish them, suspecting there may be some motive in connection with taxation in one's applying for a list. If it be so difficult to ascertain the circulation of Anglo Indian Newspapers, one cannot be surprised then at the difficulties in obtaining the statistics of Native Newspapers. Allowing then for under-estimates, I calculate that the number of printed Bengali books for sale has amounted to 6,00,000. This is exclusive of 7,750 printed for gratuitous distribution by certain Hindu patrons of Native literature such as the Raja of Burdwan, Kali Prasanna Sing, and of 76,950 Tracts and Scriptures given away by the Bible and the Tract Society of Calcutta. It is pleasing however to find that the latter bodies are beginning practically to recognize the principle, that the giving away

* It is singular that to Berlin we owe the most authentic information regarding this Raja's family. A Sanscrit MS. in the library of the King of Prussia has been lately printed with an English translation which gives many interesting details regarding the Raja's family last century.

books and tracts, however useful for printers and paper manufacturers, is not calculated to lead to the books being valued, and tends to encourage the production of a class of works not adapted to Natives or to oriental tastes.

12. I have made no Return of Urdu or Persian works, printed in Calcutta, as I do not know those languages and I would be unwilling to take returns and descriptions from Muhammadans on mere trust,—I found too a reluctance to afford me any information. Of this however I feel sure, that the Musulman mind is much more active and alive to passing events than foreigners suppose, when I visited the Urdu and Persian Presses in Delhi, Agra, and Lucknow, 6 years ago, I was quite surprised to see the astonishing amount of printing going on in those languages at the above places. Here in Calcutta, there is doubtless a similar state of things, but there are few Europeans interested on the subject or sufficiently competent to give information.* There are Presses also at Serampore, Dacca and Burdwan.

This return includes not Persian or Urdu works.

13. Within the last ten years, a decided improvement has taken place in the paper and style of printing—the majority of Bengali books are now printed on good paper, with clear types,—a great contrast to former days; even 20 years ago, the following description was given of a Native Press “a wooden Press which threatens to go to pieces

Improvements in paper and typography.

with every impression; types which are obliged to do duty long after they ought to have returned to the crucible; paper which consists of old socks kept together by rice paste, and workmen, hardly operatives, who will actually set four large quarto pages and send them to press for one Rupee.” There is as good work turned out now from Native Presses as from European ones—and a wooden Press is a curiosity. It is singular that in the Agra Presidency nearly all the Presses are lithographic, while in Calcutta there are very few.)

14. The new Bengali works published by Natives are generally rather high priced when they are *copy-wright*, as various natives now find the composing of Bengali books profitable, and some authors draw a regular income from them. This is a good sign, as the laborer is worthy of his hire, still small profits and quick returns have been found by Chambers, Cassel and others, the most lucrative method in the long run. Books for the masses, not copy-wright, are very cheap. We have before

* See a list of Persian and Urdu Presses in Calcutta, Appendix G.

us a copy of a Bengali Almanac on good paper of 302 pp. in 8vo, The price of Books printed at 60 pages for the anna, while some Al-
 lowerd. manacs on inferior paper are sold at 80 pages for the anna; this almanac sells at the rate of 6,000 copies annually. The Shishubodh or Lindlay Murray of Bengal sells 60 pages for the anna, 6 or 8 editions are published annually; the *Videa Sundar*, a popular tale, is sold at 61 pp. 16mo. for 1 anna. The Vernacular Literature Committee have had some of their books printed in editions of 2,000 copies at 60 pp. 16mo. for an anna.* Nothing has yet been done to bring out books in the Education Department for the Village Schools at this price, till this is done, books can be of very little use in indigenous schools.†)

15. When we consider that not 3 per cent. of the rural population of Bengal can read intelligently, and consequently that more than 29,000,000 in Bengal are shut out from all the knowledge that can be conveyed by useful books† and yet that 600,000 books were printed for sale in one year, we can see what a prodigious impetus will be given to the Native Press, when Educational agencies on a large scale will be applied to the now
 Large sale of books though ryots cannot read. mentally inert masses. According to this ratio, were the masses educated, we should have 5,000,000 Bengali volumes annually published—for the Bengali peasant is anxious for knowledge when once his curiosity is roused. If with so little done yet for vernacular Education, with Female Education little more than a subject for school boy Essays and declamation such progress has been made in the Native Press, what will it be 20 years

* The following are items of the average prices of books in former days—In 1820 Pearson's Anglo Bengali Grammar 102 pp. 8vo. sold for 2 Rs.—the *Videa Sundara* in 1825 at 1 Rupee on bad paper, now obtainable at 2 annas, good paper.—*Shishu bodh* sold in 1825 at 8 annas, now to be had at 3 pice.

† The Government have during the last 40 years made a grant to the Calcutta School Book Society of Rs. 500 monthly to bring out *cheap* books—but the Society so far from doing it, have been undersold by Natives in every direction owing to the high charges of the Baptist Mission Press, and the expenses of the Establishment; a Sub-Committee of the Society have lately reported on the subject thus—“a poor boy in the Mofussil pays for his book to the School Book Society twice as much as the original cost.”

‡ And even of the village teachers or *Gurumohashays* out of 50,000 not more than 100 can read intelligently. In Bombay not 3 per cent. of the population can read, and the readers are chiefly of the Brahman class.

hence? Government attention has been drawn to ameliorating the social condition of the ryot—but mental enlightenment must be an accompaniment to it, to give him a *manly* feeling to resist Zemindar and Planter oppression—to make him feel he is a man by the quickening influences of Education. Were the 50,000 Gurumohashays or village teachers of Bengal roused into action, what a prodigious impetus would it give to the Press.

16. Few Bengali books are sold in European shops. A person may be twenty years in Calcutta, and yet scarcely know that any Bengali books are printed by Bengalies themselves. He must visit the native part of the town and the Chitpoor road, their Pater Noster Row, to gain any information on this point. The Native presses are generally in by-

How Bengali Books
are sold.

lanes with little outside to attract, yet they ply a busy trade. Of late several educated natives have opened shops for the sale of Bengali works, and we know the case of one man who realizes Rupees 500 per month profit, but the usual mode of sale is by *hawkers*, of whom there are more than 200 in connection with the Calcutta presses.* These men may be seen going through the native part of Calcutta and the adjacent towns with a pyramid of books on their head. They buy the books themselves at wholesale price, and often sell them at a distance at double the price which brings them in probably 6 or 8 Rupees monthly, though we know of one man who realizes by book hawking more than 100 Rupees monthly. This system is an example to Europeans. The Natives find the best advertisement for a Bengali book is a *living agent* who shows *the book itself*. Various valuable Bengali works have been printed, which have rotted on a book-seller's shelves, simply, because the agency of hawkers was not brought into action.†

* Many of them sell books during 8 months in the year, and devote the rainy season to the cultivation of their fields.

† "Even England with its bookshops and expensive advertising system, has found it necessary to resort to the agency of book hawkers to get useful books among the masses. In Hampshire a Hants Book Hawking Society has been working with great success during the last 9 years. A Church of England Book-hawking union has lately been formed, of which the Prince Consort is the patron, they have published a list of books which they require to be written in a *simple* language, but in a *lively* style, saleable at a price not exceeding one shilling, to comprise historical and scientific subjects in a series of stories for cottagers and especially for young men."

17. With orientals it is a common practice to be read to, and hence numbers who cannot read themselves listen to those who can. Readers (*Kathaks*) are often hired to recite or chant certain works, and most impressively do some of them execute this—one of them recited lately to myself from memory any passages I selected from the Ramañan, Raghuvasa, Mahabharat; the mode of reciting them was most impressive; some of these men earn 500 Rupees a month, and even in the present day, cases are known when a man in one month has obtained Rupees 2,000. We know a native who was for years employed by a rich Babu to read 2 hours daily to 40 or 50 females in his house. This has been a practice from time immemorial in Bengal—where “readings” as in all Eastern countries have been so popular, and where intonation, gesture, &c., make a book listened to more telling, than when simply read. Women sometimes sit in a circle round a woman, who reads a book to them. (Allowing them an average of 10 hearers or readers to each book, Who read Bengali we calculate that these 600,000 Bengali books books, have 2,000,000 readers or hearers. But independently of this, the increase of English Schools is swelling the number of Bengali readers considerably—it has been calculated that out of the number of natives who attend English Schools in Calcutta, 9 out of 10 never acquire that knowledge of English which would enable them to read English with ease and without the teasing reference to a dictionary, while in the Mofussil 19 out of 20 are in the same state.) These persons then having had their minds roused, fall back on books in their own language—they have attended English Schools not from the love of knowledge, but from the love of pice, as a means of earning their bread, hence the majority forget their English studies, and find it pleasanter to read in the mother-tongue.

18. That the Bengali mind has been roused from the torpor of ages, is pretty clear from the increase of the number of Bengali Authors. I have before me a list of them which I have drawn up, and which gives the names of more than 700, and at the present time there is a great ambition to be a writer in his own language. The supply is equal to the demand, and were there a larger reading population, authors would multiply still more rapidly. One good sign that authorship is becoming naturalized is that advantage is taken very much of

Who write Bengali * the law of copy-wright and some natives refuse books. to sell the copy-wright except at a high price. ✓

The Vaishnab reform of Hinduism three centuries ago was one of the most extensive in Bengal, and reminds us strongly of Buddhism in its employing in opposition to the Brahmans, the vernacular as its agent—hence the most ancient Authors in the Bengali language are Vaishnabs, who wrote three centuries ago such works as the *Chaitanya charitamrita*, *Chaitanyea Bhagavat*. Vaishnab books issue largely from the Native Press. Many of the Vaishnab women can read and write.* It is a similar case in the North-Western Provinces where four-fifths of the Hindi MSS. are Vaishnab, while there is very little Sivite literature either in the Bengali or Hindi languages.†

Bengali Authors belong chiefly to the Brahman and Kyast castes ; though one of the most learned Sanscrit and Bengali scholars of the

* We know the case of a Vaishnab widow in Calcutta, who not only reads and writes Bengali well but is also acquainted with Sanscrit, and supports herself by copying Sanscrit works.

† As an encouragement to Bengali Authors, and an illustration of what even one individual can effect in the case of vernacular literature by supplying mental pabulum to tens of thousands, we give a list of works in Urdu and Hindi compiled or translated by Shiva Prasad, Deputy Inspector of Government Schools at Benares.

In Hindi a Primer with engravings—50,000 copies of the 6th Edition were printed.

Orthographical Primer—Reader—Arithmetic—Letter writer—Rudiments of knowledge—Introduction to Geography—Rise and fall of the Sikh nation—Self Instructor—Manual of teachers—Miscellany—A tale of infanticide—Easy Reader—Geography—Tales for women—Anecdotes—A Christian Tale, another Christian Tale,—Moral precepts translated from the Sanscrit—Wilson's Introduction to the Rig Veda translated—Extract from Menu.

In Urdu a Miscellany, pt. 1, Do. pt. 2, Do. pt. 3.—Sandford and Merton translated, Geography pt. 1.—Geography pt. 2.—Geography pt. 3.—Extracts from Life in earnest.—Dunnellan a Tale ;—Henry and his Bearer.—Cleon and Mare, a Tale ;—True Heroism, a Tale,—a Lecture on Digestion ;—On Railways. 41 books in all by one man, most of these have had an immense circulation—the Author is a good Sanscrit Scholar ; we have no one Bengalee Author so prolific.

day Raja Radakant Dey is a Sudra.* It is singular that in the Tamil which had a literature many centuries previous to the Bengali, the chief writers are Sudras, and one of the first among them was a woman named Anveiar.

Missionary Anglo Vernacular Educational Institutions, though giving in several cases a very high course of instruction, after a quarter of a century have been very barren in Bengali Authors. However, matters are improving in this respect, and more instruction through Bengali is now given in those Institutions.

The most popular and influential authors in Bengali are those who have studied Sanscrit and English—while natives who have adopted English models for Bengali composition have been neither intelligible nor acceptable to their countrymen,—the English idea was excellent, but it needed an oriental garb—it was a skeleton, and required flesh and blood.

As an illustration of the activity of mind of various Pundits, we give in the Appendix a list of works composed by one of them Raghununda Gosmami of Pota, Thanna Burdwan. See Appendix H.

* Kasi Das who translated the *Mahabarat* three centuries ago into Bengali, was a Sudra. Kirti Bas the translator of the *Ramayan* a century ago, was also a Sudra; the learned of that day however denounced it in the following rescript copied from the Sanskrit. "As it is not the work of a Pundit let it not be read" their fulminations were of little avail as the *Ramayan* is one of the most extensively read books in Bengali—even still the Pundits will not read this *Ramayan* on account of the translator being a Sudra. A Vaishnab Sudra Prem Das composed the following works—*Chaitanyea Bhagavat*, *Chaitanyea Chandroday*, *Chaitanyea Churitamirita*, *Chaitanyea Mongal*, *Chaitanyea Sangita*. Among Sudra authors whose writings are popular is Nil Mani Bysack of the Weaver caste—his *History of India* and *Lives of nine eminent Hindu females*, are standard works. Among the list of authors who in a dark day gave Dante-like encouragement to his native tongue, the name of Ram Mohun Roy must not be omitted; as a scholar he could from his acquaintance with the English, Sanscrit and Persian, revel in the beauties of those polished tongues—but he did not despise "the tongue which his mother taught him" and he battled in it for the rights of widows and women, he is the author of the following works:—

Vedic Upanishad translated.—The *Vedanta Satga* translated—*Replies to a Bhattacharjee*,—a Goswami a Kavitar, a Dharmasanthapanakankshi, a Subramanya Sastri, *Patheo Pradan* or a Vedic viaticum—conference on widow burning—*Avataramika* or creed of ancient Brahmins,—*Brahminical Magazine*—*Gurupaduka* or reverence for the Guru—Bengali Grammar—the *Gayatri* or holy charm.

East Indians, though children of the soil, and so favorably situated in many cases for gaining a good knowledge of the native language, have done scarcely any thing in Bengali composition. Russia can boast that her Milton, Poushkin is a Mulatta of Negro origin, but Bengal has never had either East Indians or Portuguese who were good Vernacular writers.

19. The evident tendency of Bengali style now is to combine simplicity with elegance, to take the Sanscrit as the best and most suitable model, yet to write to the *level of the people*. In Bengali, however, as in English there is a wide diversity of style from the Johnsonianism of the *Tatvabodhini Patrika* to the beautiful simplicity of the *Nabanári*. The Editor of the *Masik Patrika** a monthly Magazine has adopted the colloquial style—very good for females and others who have never learned thoroughly their mother tongue—but this is not the style of books generally acceptable, as natives consider language ought to have some elegance and not the baldness of the bazar.

This latter style has not answered, though the Editor Radhanath Sikdar devoted much time and zeal to popularise it. It is a striking fact that Persian which was the language of Musulmans in Bengal for 5 centuries has left no trace of itself in Bengali style with the exception of law Books and of the Life of *Pratapaditya* written by Ram Bose for the students of Fort William College 57 years ago, was so interlarded with Persian as to be unintelligible to a Bengali of the present day. Young Bengal will interlard English phrases in his conversation, but these enter not into books.

20. In tracing the rise of Vernacular Literature in Russia, England, France, &c., we see that the first process is translation and imitation of foreign models—necessarily so, for men must get new ideas before they can mould them—the next step is free and adapted translation, and finally original composition. Last century Bengali was chiefly a translation from the Sanscrit not from the Persian, which notwithstanding Moslem enact-

* It is a striking mark of the improvement of style in Bengali, that the New Testament on whose improvement Dr. Carey labored in successive Editions very hard for 40 years and which he considered almost a standard in Bengali, is now entirely superseded by Dr. Yate's translation, which in point of elegance and idiom shows what the powers of the Bengali language have become.

ments had little effect on the Bengali *book* language; this half century translations have been chiefly from the English.

Original Composition.

However, not much has been done yet in original composition, with the exception of the Periodical and Newspaper press, which contains a vast mass of original matter, both in prose and verse; among the latter the poetry of Ishwar Chundra Gupta, late Editor of the *Probhakar*, holds a high place for its beauty and the vein of originality. Sanscrit has yielded very freely subjects of translation, and of late years English, but the translation school of the Sanscrit College have avoided the rock of being slaves to the letter, and have adopted the principle of a free exposition of the text, omitting such English passages as would not be suitable for translation. The translations of *Rasselas* and *Telemachus* are models in this respect. Tek Chand i. e. Babu, P. C. Mitter has been very successful in original tales, and Madhu Sudan Mookerjee in one on Female Education.

(The Vernacular Literature Society of Calcutta desirous of encouraging original composition, offered standing prizes of Rupees 200 for any new original works in Bengali, approved by the Society, of not less than 100 printed pages 12mo. when printed, on any of the following subjects, Natural History and Science, Topography and Geography, Commerce and Political Economy, Popular and Practical Science, The Industrial Arts, Education, Biography, Didactic fiction. Out of 10 MSS. submitted for prizes, only two obtained it viz. :—The *Shushil-upakhyan* by Madhu Sudan Mookerjee, a moral tale pointing out the defects and requisites for native girls and the *Padmini-upakyeen* by Ranga Lal Banerjee, a tale of Rajputana in verse—both are admirable models.)

As yet little success has attended the above prize plan for the reason that so few English Educated Natives are as yet competent to write idiomatically and forcibly in their own tongue, and those ignorant of English are deficient in ideas, we need as original Bengali Authors men, who to a knowledge of the idioms and popular phraseology of the Bengali add an acquaintance with English to afford them a wide range of information and with Sanscrit to give them the power of polishing their style, and availing themselves of its boundless illustrations and oriental imagery.

21. With respect to translation from the English into Bengali, two things are wanting—to drop many English illustrations unintelligible to a native, substituting for illustrations drawn from the oak, the daisy, &c., ones derived from the rich resources of the Poets of Bengal, and it is in this respect that a knowledge of Sanscrit would be of value to English scholars among natives by furnishing them with a rich stock of oriental images and metaphors, how ample the store is may be seen in Southey's *Course of Kehama*, Milman's *Nali* and *Dāmayanit*, Griffith's translations from the Sanscrit, &c. &c. It is owing to Sanscrit being already provided

Translations require adaptation. with this stock of indigenous imagery that translations from the Sanscrit are so easy and so intelligible, and that the Bible itself comes so home to the feelings of an Oriental.*

The Bengali language for purposes of illustration contains a rich variety of proverbial sayings; more than 1,200 are in the possession of the Author. A work by Nil Ratna Halder was printed in 1826, the *Bahudarshan*, a collection of Proverbs in English, Latin, Bengali, Sanscrit, Persian and Arabic, also in 1830 by the same author, the *Kobita Ratnakar*, a collection of Proverbs in popular use translated into Bengali and English. Morton's Collections of 803 Bengali and 70 Sanskrit Proverbs with an English translation is of value in this respect. More recently has appeared in 1856 the *Niti Ratna* a collection of 248 Ethical Gems from the Sanscrit with a Bengali translation.

22.—ALMANACS—Printed for Sale 135,000 Copies.

THIS estimate we feel convinced is too low; there are probably as many as 2,50,000 copies of Almanacs published annually. Almanacs circulate where few other Bengali books reach; just previous to the beginning of the Bengali year is a busy season with the Native Almanac sellers of Calcutta; book-hawkers in numbers may be seen issuing from the printing presses, freighted with the store of Almanacs which they carry far and wide some of which they sell at the low rate of 80 pages for one anna. The Bengali Almanac is as necessary for the Bengali as his hooka or his *pan*, without it he cannot determine the auspicious days for marrying (22 in the year), for first feeding an infant with

* The Madras Education Board use a very good term for this—exposition i. e. not a slavish adhesion to the letter of the text, not translation.

rice (27 days in the year), the feeding the mother with rice in the fifth month of gestation (12 days), for commencing the building of a house, for boring the ears, putting the chalk into the hands of a boy to teach him to write, when a journey is to be begun, or the calculating the duration and malignity of a fever.

We have seen Almanacs 135 years old in MSS. In former days a rupee a copy was paid for printed Almanacs; now the same kind are to be had for 2 annas, this cheapness has greatly reduced the profits of the old *daivajyas* or astrologers, who, like a Doctor in Europe, has in various cases the right of *entre* into the female apartments. Messrs Cones and Co. have got up an Almanac profusely illustrated containing 304 pages and sold wholesale for 7 annas—20,000 copies were purchased by natives last year.

To counteract the evils of the Native Almanacs—the Tract Society of Calcutta as well as certain Church of England Missionaries published an Almanac—but it did not sell, the subjects were too foreign to Native tastes. In 1854 and 1855 the Vernacular Literature Committee published a cheap Almanac 200 pp. at 4 annas a copy, the first year 2,500 copies were sold, the next year only 419, the Hindus having discovered in the meanwhile, that though the Almanac was got up in style and appearance like their own and contained much valuable information on medicine, plants and fairs, yet that all astrological matter was omitted. The following is a list of subjects in this Almanac “Under each day of the year, a memorandum of whatever occurs on that day, of importance—such as Holidays, commencement of Sessions, Collectors’ Sales, &c. Among other items of information will be found the following—Tables of Exchange; Wages Tables; the Weights and Measures prevalent in each District; Rules and Tables of Fees in the Small Cause Court; Table of the corresponding dates of the different Indian *Æras*; Revenue and Circuit Divisions, with the Districts comprised in each; Police Sub-divisions, with their respective *Thannahs*; Gardeners’ Calendar; Medical Memoranda; Directions for the Route to Benares; Statistics; Table of Remarkable Events for the last 100 years, &c. &c. &c.”

The getting up an Almanac on this plan is still a great desideratum.

23.—BIOGRAPHY AND HISTORY—*Printed for Sale 20,150 Copies.*

A taste for history springing up among a people who have always regarded History as a subject of trifling consequence in a world quickly passing away—is a good sign. Among the works published during 1857 are a free translation of Schmidts Grecian History, Sketch of Universal History, Lives of Peter the Great, William Tell, Alexander and Timur, Barth's Church History, A Life of Captain Richardson, History of the Capture of Calcutta ; we have besides 3 Histories of Bengal, 8 of India, 2 Universal, 3 of Rome, 3 of Greece, 3 of England, 2 of the Jews, 1 of Egypt, 1 of the Punjab, 1 of Muhammadanism. To this are to be added Biographies of Galileo, Newton, Herschell, Linneus, Jones, Homer, Cyrus, Socrates, Yudishtir, Plato, Alfred, Sultan Mohammed, Peter the Great, Nine Eminent Hindu Females.

24.—CHRISTIAN BOOKS—*Printed for Sale 9,550 Copies.*

The paucity of Christian books printed for sale—not amounting to 2 per cent. of the whole number of books printed for the year—shows that very little has been done yet towards rooting in the soil, a Christian Vernacular Literature. It is true that during the year 76,950 Christian books and tracts have been distributed gratuitously, but Hindus will receive anything in the shape of *paper*, because it is valuable for domestic or sale purposes. Independent of objections to the subject few of the Christian books are so adapted to the oriental mind and so idiomatic as to be saleable.*

Of late, however, measures have been taken to rectify this state of things, a paid Editor of Bengali books has been engaged, a Native Periodi-

* In Bombay the Tract Society have published *Metrical* versions of Scripture Narratives in Mahratta verse, as experience has taught them that "the Natives of this country, the Hindus especially, take great delight in *poetical* works prepared according to their own metrical standard." This Society has published in Mahratta, Mrs. Sherwood's Indian Pilgrims, Lives of the Cæsars, Astronomy, Natural Theology, Lives of Luther and Muhammed, Nature's wonders, Kindness to Animals, in all about 200 Vernacular books, the circulation is increasing, and large numbers are annually sold to natives. In the Agra Presidency the practice has lately been adopted with great success of printing Christian books, more after the fashion and getting up of the native books, and some of them are quite a *fac simile* of the Pundit *puthis*.

cal has been established, and cuts have been employed for illustrating books—*Native* writers have been encouraged, and books are *sold* at 100 pages for the anna. In Appendix (I) we give a list of the Bengali books they have published.

In connection with this Society is the *Christian School Book Society*, which, though 18 years in existence has produced about 6 Bengali School Books, *viz.* 4 Readers, a Book on Objects, and History of the Jews. The causes for this are the neglect of the Vernacular in English Mission Schools and the confining instruction in Vernacular Schools, almost exclusively to the Bible.*

25.—DRAMATIC WORKS—*Printed for Sale 5,250 Copies.*

THE Hindus, like the Chinese, having had the Drama in use among them and flourishing for 2,000 years; the taste for it has ever been maintained, and all over Bengal *Játrás* or popular Dramas in honor of the gods, with a full sprinkling of indecencies, are attended by crowds. It is pleasing to see, however, that in Calcutta, and its neighbourhood many of the educated Natives patronise Dramas composed by Pundits, which in popular language and sometimes with the sarcasm of a Moliere condemn caste and polygamy. Such are the *Kulín kul Sarbasvá Náṭak*, the *Vidhavá bibáha Náṭak*, and the *Sapatni Náṭak*. The *Sarmishtá Náṭak*, by Madhusudhan Dut, has been performed successfully on the stage, as have been the *Ratnábali*, and the *Sakantulá*.†

A taste for Dramatic exhibitions has lately revived among the Educated Hindus, who find that translations of the Ancient Hindu

* In strong contrast to this Society, almost a nullity as far as respects the Vernacular, is the *South India Christian School Book Society*, which though only 4 years founded, has produced in the Tamul language original and translations, 20 books, *viz.* :—2 Catechisms, 4 Readers, 1 Sacred Lyric, 3 Tamul Grammars, 1 Scripture Geography, 1 Elementary Geography, Mental Arithmetic, Cutters Anatomy and Physiology, Green's House I live in, Far off, An Account of some Countries in Asia, William's Missionary Enterprises, Commentary on Matthew, Butler's Sermons on Human Nature, Missions in Western Africa, the Scripture Text Book. Besides this it has furnished maps in Tamul, 63 inches by 27, colored at 6 annas each.

† One of the best written Dramas is the *Proboḍh Chandrodoy*, in which all the passions and vices play their parts personified—a Dramatic Allegory. It was translated into English by Dr. Taylor.

Dramas are better suited to Oriental taste than translations from the English plays. However Shakespeare's Merchant of Venice has been successfully translated and adapted by Harachandra Ghose, who has lately produced another able work the *Karan biyog Nátak*. Foremost among the patrons of the Drama, are Raja Pratáp Sing, and a young Zemindar Kali Prasanna Sing, who has translated from the Sanscrit and distributed at his own expense the *Málatí Mádhav*, *Vikrama Urvasí*, and *Shábitrí Sátyeaban*.

26.—EDUCATIONAL—*Printed for Sale 1,45,300 Copies.*

The spread even of English Schools in Bengal has led to an increased demand of Vernacular educational works, besides this there are three Government Normal Vernacular Schools at Calcutta, Dacca, Hooghly, in operation, supplying a superior class of teachers to explain in the Vernacular difficult books on Euclid, Algebra, Natural Philosophy, Physical Geography. The demand is creating the supply, and the improvements in Vernacular education are producing a suitable class of books, as the wants of teachers are the best criteria for the kind of supply. 40 years ago the founders of the Calcutta School Book Society began a series of useful educational works, but for 30 years subsequently Vernacular educational was neglected, except in connection with the Chinsura Schools, and when efforts began to be made in Vernacular education within the last ten years, it has been found that the Society's Books were too dear, and were being gradually superseded by the superior books produced in connexion with the Pundits attached to the Sanscrit College, hence while the Sanscrit Press in 1857 printed 84,220 volumes of Vernacular educational works, the School Book Society, though receiving from Government a grant of Rupees 500 monthly printed only 32,000. At the present time the distinct works that have been published on educational subjects amount to the following—*Agriculture 4, Algebra 1, Arithmetics 7, Dictionaries and Vocabularies 60, Euclid 1, Geographies and Maps 35, Grammars 30, History and Biography 60, Natural History 25, Reading books elementary 40, Reading Books advanced 35, Natural Philosophy 23, School Management 2.*

What a contrast the above presents to 30 years ago when the picture of a lion placed in a School emptied it. Now we have a Babu bring-

ing out for native schools pictures with descriptions underneath, the first of his series is the picture of a lion. The *Shishubodh*, however, still holds its ground in the Village schools with its absurdities and obscenities, and we have little hope of supplanting it till we can bring out a cheap Primer of 50 pages, selling for one anna—the existing school books are 200 per cent. higher than what the masses can afford.

The greater part of the books mentioned above are used in Anglo Vernacular Schools, and in the higher class of Vernacular ones. It is found that boys reading Bengali in an English school had much better study a work containing useful knowledge or treating of some scientific and literary subject, than books of tales like the *Betal Panchabinsati &c. &c.* Besides Natives can with greater ease read a scientific subject in their own tongue than in a foreign one, where all the technical nomenclature is drawn from the Latin or Greek. Encouraged by the demand from this new plan of study a very useful little work on the Steam Engine has been recently published. The last few months have given us a Geography compiled chiefly from Malte Brun, and an Atlas on the plan of Chambers. A second edition of Rajendras Physical Geography has been published, and in 9 months 800 copies were sold at one Rupee a copy.

EROTIC—Printed for Sale 14,250 Copies.

By Erotic is meant books abounding in obscene passages. The above list represents not the entire number, but with the introduction of a better class of works, moral tales, and innocent works of fiction, the number of these is diminishing, and the terror of the law against obscene publications is effecting what a regard to morality could not.* The year before the Act against obscene publications was passed, we knew that of one most hideously obscene book with its 20 most filthy pictures, 30,000 copies were sold in twelve months. But such books are

* This law imposes a fine of Rupees 100 and three months' imprisonment for the sale of any obscene books or pictures. Before the Act passed, three Natives were prosecuted in the Supreme Court, for selling three obscene works, valued 4 annas each, fines and the cost of Court involved the defendants in an expense of Rupees 1,300, other book-sellers were so terrified at these examples that they destroyed the greater part of their obscene stock.

now sold on the sly and are not obtruded on the *public gaze* as before. For a list of such works published (See Appendix)

ETHICS AND MORAL TALES—*Printed for Sale 39,700 Copies.*

The two great ethical books in Bengali for centuries have been the *Hitopodesh*, a translation from the Sanscrit, compiled on the plan of *Æsop's fables*, giving moral apologues,* and *Chanak's Stokes* taught by memory in all the indigenous schools of Bengal and Behar. The old Hindu writings and popular proverbs abound with a number of pithy, pointed, ethical sayings, which the common people retain in their memory, and retail in conversation to illustrate their remarks. They like translated works that are formed on this model.†

The want of books on this subject was felt many years ago, and in 1819 Rajah Radhacant Deva, one of the profoundest Sanskrit Scholars in India, in conjunction with Ram Komul Sen and others, compiled those little books in Bengali, the *Nithi Katha*, which have met with a circulation of more than one million copies, treating in an anecdotal way of various virtues and duties.

The *Manaranjan Itihas* or pleasing moral tales, compiled by T. Dut in 1819, have met with a sale of more than 50,000 copies; of late years we have had the *Nitibodh*, an elegant translation by Rajkissen Banerjea, of Chamber's Moral Class Book, which has had a sale of more than 12,000 copies, and has yielded the author a profit of some 4,000 Rupees, the *Nitishikha* by Ramnarayan Mittre, treating on moral duties with anecdotes in illustration, the *Dharmashikha* by Akhay Kumar Dut handling very ably the various moral duties, the *Nitisar* by Dwarkanath Bideabushon, the *Satyee Chandradoy*, by Ramnarayan Mittre, published under the patronage of Captain Lees, designed under the form of a tale, with the scene laid at Burdwan and the characters, all Indian,

* This has been translated into more languages than any other book with the exception of the Bible, Arabian Nights, and Pilgrim's Progress.

† A translation of that famous apologue "Reynard the Fox" was printed in the *Education Gazette*, and became very popular with the readers.

to set forth the value of truth. The following is a list of other works of this kind :—

Name.	Subject.
<i>Anwar Sokeli</i>	Moral Fables from the Persian, on truth, industry.
<i>Bānaryūstak</i>	Answers to queries from the Sanskrit on knowledge, gentleness.
<i>Chātak Ashtak</i>	A moral allegory from the Sanskrit on spiritual taste.
<i>Gyan Arnab</i>	Tales and Anecdotes on the passions, youth, society.
<i>Gyān Chandrika</i> ...	Essays on perseverance, politeness, gambling, gratitude.
<i>Gyānollās</i>	Essays on hospitality, covetousness, patience.
<i>Gyān Pradip</i>	Moral tales taken from scenes in Bengali life.
<i>Mohā Mudgar</i>	A short poem on the vanity of worldly enjoyments.
<i>Meshpālak Bibaran</i>	A translation of the Shepherd of Salisbury plain.
<i>Pāñch Ratna</i>	On liberality, courage, avarice.
<i>Pārsik Itihās</i>	Moral apologues drawn from animals.
<i>Rajdūt</i>	Adams king's messengers.
<i>Shānti Shatak</i>	The vanity of earthly pursuits.

FICTION—Printed for Sale 33,050 Copies.

With the love of orientals for works of imagination this appears a small number, but many of the legends relating to the Hindoo Deities are written in such a mode and style as to produce on the readers or hearers the agreeable effect of fiction. Of recent works published one of the most popular with the Bengalis is a translation of the *Arabian Nights* in 5 volumes, which have been published by the Editor of the *Purnochundrodoy*. The translations of *Telemachus*, *Rasselas*, *Paul and Virginia*, *Robinson Cruso*, *Elizabeth or the Exiles of Siberi* are much liked, as are the *Kadambari*, *Das Kumar*, *Nala Damayanti*, *Shakantala*, *Vrihat Kutha* from the Sanskrit; still the cleverly written but indecent tale of *Vileā Sundar*, composed last century with all the ability and licentiousness of a Fielding, holds its ground, and is sold 60 pages to the anna, so do the *Betal Panchabinsati*, *Tuta Nama*. Bengal needs a Sir W. Scott who will make fiction the vehicle of historic and other instruction, thus gradually superseding the old love tales. Two works of fiction in the Dicken's style have been lately published by a Native, *Allal Dulal* and *Mad Kaoye*, which exposes many of the evil practices in Native society, they have met with great success and a wide sale, we know of a town in the interior where 100 copies were purchased by Natives at once; they combine colloquial language, popular proverbs and vivid sketches of character. A work on a similar plan, the *Naba Babu Bilas*

ridiculing Young Bengal was composed 35 years ago and also met with a very extensive circulation.

LAW—*Printed for Sale 4,000 Copies.*

Large Editions of various works such as the duties of Darogahs, Revenue Laws, Translations of the Regulations and of the Reports in the Sudder, have been printed in former years so that there is a good supply in the market in 1857. The Natives have shown their love for litigation by having produced more than 100 distinct Bengali works on those subjects—all treat of Law as a matter of fact; but none dwell on it as a science.

MISCELLANEOUS—*Printed for Sale 18,370 Copies.*

This includes all books not entered in the other classes, such as Medical, Astrological, &c. &c., Palmestry is a very popular subject, the details are given in a work called the *Kākeharitra*, or auguries of the future by crows, one book explaining all this has had a very large sale for 40 years.

Medical works, prescribing treatment with Native Medicines, are very common. One work of this kind the *Chikitsarnab* by Halodar Sen has been sold to the extent of at least 1,20,000 copies. Some of the ablest European Doctors admit that Natives have among them many valuable remedies, and that Native drugs ought to be more generally used in practise as far cheaper and more suited to India. These Bengali books showed long ago what were the virtues of smoking *dhutura* in asthma, of using the *bel* fruit in dysentery; of the powder of *bhāgbheranda* in toothache, and doubtless there are many other valuable remedies which wait the hand of the Europeans; but the Bengali Native Doctor educated at the Medical College is too fond of dear drugs, and of turning his knowledge into money to make much use of these books. Mr. Bachelor, a Medical Missionary in Orissa, has in this respect done much service by publishing in the Uriya language a work on the plan of Graham's Domestic Medicine. He gives in it both the European and Native mode of treatment. The book has been translated into Bengali and is of great value. There are various Bengali MSS. on medicine in the hands of the Vaideas or indigenous Doctors. These, if analysed, by a competent Medical man, would supply various cheap, valuable and

easily obtainable drugs, a question so important in those days of financial retrenchment.

LIST OF NATIVE DOCTOR'S MSS.

MS. Name.	Subjects.	Authors.
<i>Ayurveda Darpan</i>	Anatomy	Shrinath Roy of Chának.
<i>Bhaishajyea Ratnávali</i>	Medicine	Gobind of Burdwan.
<i>Baghabut</i>	Surgery.....	Umes Chandra of Kanchrapara.
<i>Charak</i>	Diseases*	Sambuchunder of Santipore.
<i>Ohaken Dut</i>	Regimen	Chakra Dut Pani of Nuddea.
<i>Harit</i>	Diseases	Nilmani of Guptipara.
<i>Nidhan</i>	Diseases	Madhav.
<i>Rasendra Chintamani</i> ..	Medicine	Godadhur of Nyea Serai.
<i>Rasratnakar</i>	Medicine	Ramkrishna.
<i>Rassagar</i>	Medicine	Thakurdas.
<i>Sar Kaumadi</i>	Materia Medica ..	Horimohun of Pema.
<i>Sushruta</i>	Anatomy	Harischandro of Sonergong.
<i>Vijayrakhita</i>	Medicine, Disease..	Vijagrakhite.

Among special subjects which have occupied the press, may be mentioned a controversy that raged years ago on the right of the Khaistas to wear the Brahminical thread, it called forth some 12 or 20 volumes on both sides, such as the *Kháista Dipiká*, *Khaista Kaurab* in 3 volumes, which brought forth an immense amount of Pauranic and antiquarian lore by Rajnarayan Mitter in order to refute the assumption of the Khaystas. The same author also published a periodical the *Kháistu Kiran* to advocate his opinions. No work against caste, however, has appeared in Bengali from the pen of an Hindu, with the exception of a translation of a Buddhist one.*

A book on the game of Chess the *Akbol Chattrá*, was published in 1857. / A work on music, the *Sangita Tarangini*, published about 10 years ago enters most elaborately and scientifically into the subject, but

* *The Bengali Class of the Medical College*.—This class contains 100 Pupils who are instructed through the Bengali language in a 3 years course in *Materia Medica*, *Anatomy*, *Practice of Medicine*. This has led to the production of Bengali text books on those subjects. The late Professor of Anatomy Madhu Sudhan Gupta, published a very excellent *Manual of Anatomy and Physiology* also a *Pharmacopia*; he was cut off by death. His successor Shiva C. Karmakar has written in Bengali for the use of the students, *Materia Medica Inorganic—Materia Medica Organic—Pharmaceutical Preparations*. The more native doctors get among the village population the more quickly will Medical Vernacular works multiply.

few Pundits can explain it, though the science of music was studied ages ago in India. Eight years since a native undertook a translation of the whole of the *Encyclopedia Britannica* into Bengali!—he issued ten numbers and then stopped. *Upáy darshak* or Memoirs for mofussilites on metalling and raising roads with illustrations was published in 1855 by H. Bayley, Esq., C. S., followed by another on Law Suits, both giving a variety of practical information.

A work on Phrenology was published by Káli Kumar Dás, President of the Phrenological Society. In 1824 appeared the *Korma Lochan*, a work on offences against the Shastras with the penalties attached. Various other works were published that may be classed among the curiosities of literature such as the *Sidhu Santoshini* in 1825 showing that oaths by Ganga Jal were forbidden by the Hindu religion. Translations of part of Homer and Milton, &c. have been published, but space will not allow the enlarging further on this subject.

✓ MUSALMAN BENGALI—*Printed for Sale 24,600 Copies.*

Though few Musalmans will attend English Schools or allow themselves to be cast in the Saxon mould, yet there is a considerable amount of intelligence among them, and a love of reading on oriental subjects. Their minds are not dead but dreaming,* much might be done in prepar-

* Dr. Sprenger well acquainted with Musalmán literature makes the following remarks on this subject. "After the Musalmáns had, several centuries ago, entirely lost sight of the original idea of their religion, they are now beginning to make their sacred books intelligible to all. This must lead to results, analogous to those which the translation and study of the Bible produced in Europe. One of the most remarkable results of the progress of printing is the rapid increase of periodical and light literature. India is the only country in the whole Continent of Asia in which the press is entirely free, and there is hardly a town in the Upper Provinces in which there are not several newspapers published. Of late, several tales and religious works written expressly for ladies have been printed and seem to meet with a rapid sale. Though the new literature which is rising has not much intrinsic value, things are progressing as rapidly and as healthily as they did in Europe, when the art of printing came first into vogue. The tendency is Oriental and Mahomedan, but already a spirit of liberality is manifesting itself, which is the natural result of progress from school-learning and court refinement to a general civilization."

ing books for them got up *tastefully*. They speak Bengali but with a considerable intermixture of Persian or Urdu-terms, the books called Musalman Bengali are prepared on this plan, the idiom and terms are Persian, the language Bengali, it is in fact a compromise between Persian and Bengali, as Urdu was the same between Persian and Hindi, but as Bengali is the language of the Courts and the vernacular of the Schools, this dialect will probably die away gradually. In Lord Cornwallis' days Bengali Gentlemen wrote even on domestic affairs in Persian. These books are read chiefly by boatmen, who, like the Venice gondoliers, are fond of song, and by Musalman servants, shopkeepers. The following is a list of these books which are published annually and which have an extensive circulation :—

<i>Names.</i>	<i>Pages.</i>	<i>Descriptions.</i>
<i>Abu Sāma</i>	27.	The Life of the Kaliph Omar's son.
<i>Ajabol Kabar</i>	64.	Punishment in the grave.
<i>Amir Hāmza</i>	444.	On the murder of Muhammad's Uncle.
<i>Bāhār Dānesh</i>	206.	Amusing tales ridiculing women.
<i>Bakhmola</i>	48.	On the awakening of the Careless.
<i>Bedrāl Gāphelā</i>	167.	
<i>Bhābalābh Shuat</i>	192.	Songs, &c. &c.
<i>Chkar Darvish</i>	288.	Tale of the four Darvishes.
<i>Golabokāoli</i>	218.	A Love tale.
<i>Hazarater toallād</i>	25.	Muhammad's birth.
<i>Hazār Machhlā</i>	108.	One Thousand proverbs on religion.
<i>Hatim Tāt</i>	299.	Life of a noted Arab Chief.
<i>Iblichh Nāmā</i>	72.	On Satan's temptations.
<i>Ichhlam Gatl</i>	100.	On the behaviour of Musalmans.
<i>Imān Churi</i>	31.	On Infidels.
<i>Jaygun</i>	262.	The Life of a female warrior.
<i>Kāji Hayrān</i>	92.	The judge confounded.
<i>Kunji Behāri</i>	28.	A Tale.
<i>Keyāmat Nāmā</i> ...	188.	On the Judgment Day.
<i>Lālmōn Kechhā</i>	20.	Tale of a king's daughter.
<i>Maulad Adam</i>	86.	The Life of Adam.
<i>Maulad Sherif</i>	186.	Birth of Muhammad.
<i>Maktal Hachhen</i>	276.	The Death of Haseyn.
<i>Mephtāhul Jenāt</i>		The Key of Paradise.
<i>Meyardj Nāmā</i>	64.	Muhammad's ascent to Heaven.
<i>Mūchhe Baybār</i>	15.	History of Moses.
<i>Mureid Nāmā</i>	23.	
<i>Nijāmal Ichhlām</i>	52.	Rules of Islamism.

<i>Nurel Imán</i>	99.	On Dévotion.
<i>Ophát Námá</i>	24.	Muhammad's death.
<i>Rada Monkera</i>	104.	Refutation of unbelievers.
<i>Sháh Námá</i>	340.	A History of the Persian kings.
<i>Shurju Ujál</i>	40.	Account of a female warrior.
<i>Siphátá Sélát</i>	47.	On Prayer.
<i>Sáphaytol Momeuin</i>	144.	On the salvation of believers.
<i>Soná Bhán</i>	39.	Account of a female warrior.
<i>Tajhis Takphin</i>	112.	On burial.
<i>Tombihl Jáhelin</i>	102.	Punishment of the ignorant.
<i>Totá Ithás</i>	130.	Tales.
<i>Tumbihul Gáphelin</i>		The punishment of the wicked.
<i>Yujuff Zuleiká</i>	126.	The loves of Joséph and Zuleika

'The Bible Society have printed in this dialect the Gospel of Luke and several other portions of the Scriptures. The Tract Society have published several Tracts in it.

MYTHOLOGY AND HINDOOISM—*Printed for Sale 96,150 Copies.*

The *Ramayan*, *Muhabharat*, *Chandi*, *Ganga Bhakti* written two or three centuries ago, hold their ground in point of circulation, and are much improved as respects typographical neatness. A great knowledge of these works is gained, however, by hearing them read or chaunted by professional reciters; what Homer was to the Greeks, the Epic Poems the *Ramayan* and *Mahabharat* are to the Hindus.

The *Puranas* and *Shastras* have been largely translated;* of late several works have been published to explain to Hindu youth the tenets of Hinduism, such as the *Hindu Dharma Marma* by Lokanath Bose, the *Smriti Darpan* or Catechism of Hindu ceremonies and ritual practices, the *Jyán chandrángshu* or popular solution of 18 questions relating to the *Tantras*, *Manu*, *Upanishads*—the design of these works is to serve for Hindu youth in School what the *Assemblies* and *Church Catechism* are to Christian children.

* See "Descriptive Catalogue of Bengall Books" in which a list of 230 different Puranic works, which have been printed is given; in the advertisement lists of the *Purnachandradhy* Newspaper for 1838 out of 138 Bengall works 136 are on Hinduism, the majority of the books are Vaishnab. The Vedantists have published 40 works distinguished for their high metaphysical casts of thought.

While Hinduism in its Sivite and Vaishnav form has expounded its tenets, in the *Tantrik* form very little is printed either in Sanskrit or Bengali: we have works such as the *Stripuhlukhîn dipikî* which give copious quotations from the *Tantrik* Shastras, but on obscene subjects.

NATURAL SCIENCES—*Printed for Sale 2,250 Copies.*

These comprise three treatises on Astronomy, one on Mechanics, two on Natural Philosophy, two on Botany, one on Zoology, one on Human Physiology, one on Natural Theology.

The result of teaching the above works has shown how much easier it is to popularise science where the technical terms are given in the native language, than where, as when taught through English, half the time of those Natives, who are not well acquainted with English, is spent in breaking the *shell of hard words* before they can get at the *kernel of meaning*. The terms used in these books *define themselves*, as the Bengali in common with the German, Sanskrit, Hebrew and other oriental languages uses names as expressive of qualities. We give some illustrations taken from the books themselves.

<i>English Scientific Term.</i>	<i>Bengali Term.</i>	<i>Meaning of Bengali.</i>
<i>Diaphoretic</i>	<i>Snôkâarak</i>	Producing perspiration.
<i>Narcotics</i>	<i>Nidrâkâarak</i>	Sleep producer.
<i>Tonics</i>	<i>Balkâarak</i>	Strengtheners.
<i>Anthelmintics</i>	<i>Kriminâshak</i>	Vermin destroyer.
<i>Cryptogamous</i>	<i>Abeaktapushpak</i>	Flowers not shown.
<i>Avalanch</i>	<i>Nihar sphut</i>	Shooting down of Snow.
<i>Fossil Bone</i>	<i>Asthibhut Prastur</i>	Bone become stone.
<i>Cyclone</i>	<i>Bâtaharta</i>	A circular wind.
<i>Pluviometer</i>	<i>Brishti mâpyantra</i>	Rain measurer.
<i>Paleozoic Age</i>	<i>Matsea Yug</i>	Era of fishes.
<i>Leguminous</i>	<i>Simdharmi</i>	Bean plants.
<i>Pachydermata</i>	<i>Stkulcharma</i>	Thick-skinned.

All the Indian Languages, even those not derived from the Sanskrit such as the Tamul and Telegu draw all the technical terms on religion, literature and science from the Sanskrit, which like the German, has the valuable property not only of making its own technical terms self-

defining, but also of communicating the same power to all the languages derived from it.* Hence it has been found by experience that where natives have time to acquire only a smattering of English it is easier for them to learn scientific subjects through their own language, while they study English as a *Language*, the same as French is studied in England : this plan has been attended with success in the North West Provinces and has been strongly recommended to be carried out in Bengal by the Committee for the Improvement of Schools appointed by the Director of Public Instruction.

NEWSPAPERS—*Printed for Sale 2,950 Copies.*

THE number of Newspapers in circulation is small compared with that of other publications;† but yet their influence is great, extending at an average of 10 readers for each paper to 30,000 persons, and conveying to numbers in the Mofussil their views relating to Government measures. The Editors have attached to their offices Natives who translate from the English Newspapers, hence the Editors becoming cognisant through this channel of the abuse freely lavished on Natives by some English Editors, a spirit antagonistic to Europeans, is excited; we have frequently observed with Natives that read English Newspapers a feeling of indignation against Europeans which does exist only in a modified degree amongst Natives whose reading is in vernacular channels. The English Newspapers, in too many cases, cherish the spirit of antagonism of race. Yet during the Punjab war and the Mutiny, the Native press, though viewing affairs more from an oriental than an English stand point, has maintained on the whole a moderate tone—very different from the Persian and Urdu Papers.

* The Tamil is very expressive, thus a vowel means *uyir* i. e. the life of a word : a consonant is *may* the body : the junction of a vowel and consonant *uyir may* i. e. united body : coco-nut is *ternei* i. e. sweet nut : tiger *kadu* i. e. very sharp mouth : river *catery* i. e. saffron colored waters.

† This does not include the Bengali *Government Gazette* of Serampore, which circulates weekly 2,500 copies, nor the Bardwan *Sambad*, nor a paper until lately in circulation the *Rungpore Bartabaka*.

The oldest of the existing Newspapers is the *Chandrika*, established in 1820 as the advocate of Widow burning, and of the old Hindu regime; spirited articles on this subject brought Rammohun Roy into the field, and he started the *Kaumudi* in 1819 as the staunch advocate of reform. The Editor of the *Chandrika* for 25 years was Bhawani Banerjea, an able Sanskrit and Bengali scholar, the leader of the *Dharma Sabha* of which the *Chandrika* was the organ. The *Chandrika* occasionally barks now, but it is toothless: the body of Hindu reformers is too strong for it.*

The next in age of the existing papers is the *Prabhākar*, a daily Journal begun in 1830; moderate in its tone, distinguished for the ability of its literary articles, the elegance of its style, and keenness of its wit and particularly in the poetry contributed to its columns by its late Editor Ishwar Chandra Gupta, who was a very able and elegant Bengali poet. Its poetry contributed very much to increase its subscribers; it is mentioned of the early volumes "the poetry was so very excellent and it pleased the Natives to such a degree, that they sought to read nothing besides." The Editor carried on a controversy with the Editor of the *Darpan* on Female education, remarking "by the burning heat of the *Prabhakar*, a fire instantly springing from the bowels of

* Since this Report was made out an able weekly Newspaper, the *Sōmprakāśh* issues from the Sanskrit Press, it gives much useful information and comments freely on the political occurrences of the day. The *Chandrika* in its pulmy days gave a great insight into the current of native thought, due notice was given of all the poojahs, accounts of Rajas, bulbul fights, defence of Cheruk Poojahs on the authority of the *Utar Khanda* of the *Vrihat Dharma Puran*. The Editor calls the Young Bengals of the day "Chittagong Feringis" and considers that "the teaching natives English incapacitates them for the performance of any sacred rites, since in repeating a sacred text some foreign words connected with their studies would intrude themselves on the mind and thus destroy the sanctity of their studies." The Editor was a bitter opponent of Missionaries and remarks thus, "Persons hoping that Hindus on becoming Christians may succeed to the paternal inheritance, are like the cats who wished they had wings in order to devour all the birds, but never got them." Yet the Editor gives himself credit for not believing the report current among the natives "that the Missionaries receive Rupees 10,000 for every convert they make." But the defence of Satiism was his great aim, hence in 1825 he fills 6 columns 4to. of the *Chandrika* with a translation of the discussion on Sati in the House of Commons. Now and then there are some good literary articles, and in the *Chandrika* of 1825 there is a series of very useful papers on the various Zillahs in Bengal, translated from the English.

the ancient *Darpan*, has burnt up his heap of cotton like arguments for the education of women."

The year 1838 saw the rise of two of the existing papers, the *Purnachandroday* and the *Bhaskar*, both of which have held on their course to the present day as leaders of Native opinion. The *Purnachandroday* though a daily has seldom involved itself in the expression of strong political opinions, it gives various items of news and a variety of literary information.*

The *Bhaskar*, a tri-weekly has always been regarded as the Native paper of Calcutta, and it has commented freely on men and things, causing many a man to wince under its lash, and particularly in the days of the first Editor Shrinath Roy. The *Bhaskar* circulates as far as the Punjab, and has subscribers in England among Europeans who wish to keep up their acquaintance with the Native press. The year 1840 was a memorable year in the annals of the *Bhaskar*. The Editor with his caustic pen had passed severe strictures on the Raja of Andul for expelling two Brahmans from the *Dharma Sabhá* and for causing a Brahman to marry a Vaishnav, the Raja had the Editor way-laid and beaten with clubs and then carried off to Andul and kept in a damp room, from which daylight was excluded, the right hand was pounded with a pestle as a punishment for having used it to write against the Rajah.† The Editor escaped, prosecuted the Rajah in the Supreme Court, and he was fined 1000 Rupees. The paper still went on and the Editor succeeded so well in his labors that in 1848 he gave a grand evening party on "the birth day of the *Bhaskar*, when

* The *Purnachandroday* started in 1835 as a stalwart defender of Hindu orthodoxy and an abettor of the *Chandrika*, giving in each number a hymn in praise of one of the gods, a short poem on an ethical subject, general news, and letters complaining of the spread of English and decline of Hinduism, but in 12 months it came out as a weekly and advocated popular education. In 1839 its circulation reached 800. It has always maintained a gentlemanly tone towards its opponents, never indulging in scurrility; this paper has been always a grand advertising medium for Bengali books.

• † Further torture was inflicted, a specimen of the doings of Zemindars and Indigo Planters in the Mofussil, the arm was pounded with an iron bar till it was broken at the wrist, and then hot fire balls were applied to different parts of the person, his arms were tied behind his back, an iron bar was introduced between them and by twisting it, about an effort was made to wrench his shoulders out of joint. This punishment of an Editor was worthy of the King of Naples.

the guests were sumptuously entertained on milk, curds, thick milk, cream and Rupees to the Brahmans."

In 1840 a weekly publication of great value in making the natives acquainted with the proceedings of Government appeared, the *Bengali Government Gazette*: it contained the Acts of the Legislative Council, the Circular Orders of the Sudder Dewani, Government notices, &c. &c. The editor of the *Darpan*, who had long been opposed to the system of excluding from information all natives unacquainted with English, was appointed Editor. It has a large circulation, and is of great value as a medium of communication between Government and the people.

Among extinct newspapers the first position is due to the *Serampore Darpan* which from 1818 to 1840, conveyed a vast amount of useful news throughout 60 stations in the Zillahs of Bengal.* It was wisely patronised by the Marquis of Hastings, and the leading functionaries of Government.† The Editor, J. C. Marshman, Esq., made it the vehicle of giving accurate news on political matters, and it was a medium of conveying from natives in the Mofussil information and complaints regarding local matters, it was a check on mal-administration in remote districts.

The clear and energetic mind of Ram Mohan Roy saw, that the Vernacular press was a better vehicle than the tongue for advocating Hindu reform, hence in 1819 he started the *Kaumudi* which waged war to the knife against the *Chandrika*, the staunch defender of widow burning and caste; the *Kaumudi* lasted to see the abolition of sati by Lord Bentinck, the effectual carrying out of which was in no small degree owing to the *Kaumudi*, and similar papers preparing the native mind for the abolition. In 1822 the *Timirnāshak* and *Bangadut* appeared,

* In Bombay the first Native Newspaper was published in Mahratta in 1823, in Madras not till 1833 in Tamul and Telegu, about 1825 a Newspaper was published in Calcutta in *Sanskrit*, and continued in existence a few years.

† The Marquis of Hastings levied one-fourth only of the usual amount of postage on the *Darpan*. Lord Amherst further encouraged it by subscribing for 100 copies to be distributed in Government offices. It was taken subsequently by the Chief Civilians in the Mofussil, and often gave them valuable information respecting their Districts, which they could not obtain through official channels. Natives wrote to the *Darpan* knowing that their remarks would gain the ear of the Authorities.

the latter was edited by an able Sanscrit scholar Nil Ratna Haldar, Dewan of the Salt Board, it continued 17 years. In 1830 the *Sudhakar* and *Anubádika** were started, and in 1831 appeared the *Sukhakar*, *Ratnàkar* and *Subha Rajendra*, the latter was edited in Persian as well as Bengali by a Maulvi. The paper that for the next thirteen years contributed much to Hindu enlightenment was the *Gyánáneshwan*, edited by two ex-students of the Hindu College, it was the strenuous advocate of Vernacular education, Agricultural education, and of Bengali being the language of the Courts, &c. Its correspondence columns discussed at large various social evils among the Hindus, such as the *Baruàri pujuh*, the roguery of Native Doctors charging 1000 per cent on their medicines, caste practices such as the refusal to eat sugar refined by cow bones, &c. &c.

Between 1832 and 1838 we have the *Ratnábali*, *Sársangraha* *Sudá Sindu*, *Dibikar*, *Gunàkar*, *Saudámini*, *Mritunjay*, *Sateabádi*. The *Ratnábali* was started to defend the rite of *Sati*, and when the appeal of Natives to England on this subject failed, this journal observed—"The King of England is not in charge of the Government, the people make a King of their own as in Bengal, an earthen pot is put up and worshipped." The promulgation of the law abolishing *Sati* caused six or seven Bengali newspapers to start into existence, but the zeal for widow burning soon cooled, and those organs of public opinion also expired.† The *Mritunjay* newspaper was almost entirely in verse.

In 1838 was published the *Rasaráj*, once noted for its original metrical compositions, it soon became the *Weekly Despatch* of Calcutta, a receptacle of filthy remarks, personal quarrels and obscenity, thus relieving the listlessness of ignorant life. In 1840 it was remarked of it by a contemporary journal, "the editor experiences a pleasure in wounding the most delicate feelings we are capable of; he indulges in the most scandalous language, in order, as he thinks to force men to a righte-

* The *Anubádika* was chiefly a translation of the *Reformer*, an English paper edited by natives.

† Even the *Dharma Sabhá* itself which was founded in order to restore the rite of *Sati* was divided in opinion as to the propriety or not of presenting an address to Lord W. Bentinck when he was leaving India, although he abolished the rite with one stroke of his pen.

ous sense of their duty." Sometimes as much as *Rupees 500 are said to have been given as hush money, in order that articles affecting certain parties might not appear. The paper lasted till 1856.

In 1839 were published the *Arunaday* by Jagannarayan Mukerjee, a Zemindar, the *Sujanranjan* to defend people against the attacks of the *Rusaraj*, and the *Banga Dut*, a liberal paper,—the latter the only Native newspaper that was ever published on a Sunday.

We give a list of defunct Papers published between 1840 and 1854.

<i>Name.</i>	<i>Year first published.</i>	<i>Remarks.</i>
<i>Murshidabad Patrika</i>	1840.	Established by the Berhampur Raja to improve his tenantry.
<i>Gyândipika</i>	1840.	General News, Editor Bhagavut Charan.
<i>Bhâratbandu</i>	1841.	Edited by Syeamucharan Benorjee.
<i>Bangala Spektater</i> ...	1842.	Anglo Bengali, Edited by R. G. Ghose and T. C. Mittro to advocate reform.*
<i>Bhrînga Dut</i>	1842.	Edited by Nilkomul Dâs.
<i>Râjdrâni</i>	1844.	Edited by Ganga Naryan Basu.
<i>Sarbarasrangini</i>	1844.	
<i>Jagatdip</i>	1846.	Edited by Maulvi Bugerati in Persain, Hindi, Bengali, English.
<i>Mârtanda</i>	1846.	Pentelilingual Urdu, English, Bengali, Persian, Hindi, Shone, for one month only.
<i>Gyândarpan</i>	1847.	Edited by Umakant Banerjee, lasted three years.
<i>Sujanbanda</i>	1847.	Ditto by Nobin Chandra Day.
<i>Jyânârjan</i>	1847.	Ditto by Chaitanyea Charan Adhikari.
<i>Kabearatnâkar</i>	1847.	Ditto Umakant Banerjee, satirical <i>a la Punch</i> .
<i>Digbijay</i>	1847.	Ditto Dwarkanath Mukerjee.
<i>Akkal Gurum</i>	1847.	Ditto Brojanath; takes the side of the <i>Probhakar</i> against the <i>Bhaskar</i> .
<i>Manorajan</i>	1847.	Ditto Gopal Chundra Dey.
<i>Rangpur bârtâbaha</i> ...	1847.	Ditto Gurucharan Roy.
<i>Kaustubh</i>	1848.	Ditto Mohesh Chandra Ghose.
<i>Muktâbali</i>	1848.	Ditto Kalikant Bhattacharjee.
<i>Rasamudgar</i>	1848.	Ditto Khettramghun Banerjee.
<i>Ratnâbarsan</i>	1848.	Ditto Madheb Chandra Ghose.
<i>Dinamani</i>	1848.	Ditto Gopal Chandra Dey, satirical.

* A useful paper, its bilingual character was against it, doubling the expense.

<i>Arunoday</i>	•1848.	Edited by Panchanan Banerjee.
<i>Jyānratnakar</i>	1848.	Ditto Tārīcharan Roy.
<i>Jyārchundrodāy</i>	1848.	Ditto Radhāgāth Bose.
<i>Rāsāsagar</i>	1848.	Ditto Rongalal Banerjee.
<i>Bringadūt</i>	1848.	
<i>Rasamudgar</i>	1849	Ditto Khettromohan Banerjee, upheld the <i>Chandrika</i> * a rival of the <i>Rasaraj</i> abusing it for abusing others.
<i>Mahajan Darpan</i>	1849.	Ditto Jay Kāl Basu, a weekly mercantile paper.
<i>Rasaratnākār</i>	1849.	Ditto Jadunath Pal.
<i>Sujanranjan</i>	1849.	Ditto Gobin Chandra Gupta.
<i>Sujanbandu</i>	1849.	Ditto Nabin Chandra Day.
<i>Gyanpradūini</i>	1849.	Ditto Bisheshwar Banerjee.
<i>Sarbasubhakāri</i>	•1850.	Ditto Matilal Chatterjee, a <i>censor morum</i> .
<i>Śatyā Pradip</i>	1850.	Ditto M. Townsend. A Weekly Epitome of News with literary articles and scientific subjects illustrated.†
<i>Jyānoday</i>	1851.	Ditto Chandra Sekhar of Connagar.
<i>Nasakar</i>	1851.	Ditto Nilkomul Dāss.

Whether one looks at the stagnation of Village life, the need of rousing the Native mind from the torpor of local selfishness, the wish for *ti kainan* among Hindus as well as Europeans, the importance of the Native Newspaper press is very great. Let any European look through the files of these papers, and he will get a keen insight into the wishes and wants of the *people* and not of mere Calcutta Babus, he will see there the oppressions of Darogahs and Amlahs fully expressed, the want of roads, the fantastic tricks of Young European Officials, of men in Court, of practices such as swearing on a bundle of rags, which for 11 years the people had fancied was the Koran.

The late Mutinies have shown what monstrous reports about Government and its proceedings can be circulated among Natives. Even the

* In the *Chandrika*, twenty years ago a clever drama was published, turning into ridicule the proceedings in Court of a young Magistrate ignorant of the language and manners of the Hindus; memorials have been frequently published in it, complaining on the part of the inhabitants of large districts of the bribery of Amlahs. We have an account in a newspaper of a Darogah who in one year realised 1½ Lacs of Rupees.

† After two years the Editor, owing to other engagements was obliged to give up the paper. This experiment of a weekly paper after the model of the *Friend of India* was most successful, it gave short paragraphs of news and facts which are more to Native taste than long dissertations.

Nana Sahib, an educated man, could pen a proclamation abounding with the grossest absurdities. If Government wish correct news to circulate in the Villages they must use the vernacular press as their organ for diffusing it; the enemies of the English Government are not inactive, already ideas are rapidly spreading in various districts that the English power is on the wane, that the Russians are coming to India and would govern it better than the English do.

The native newspapers are humble in appearance, yet like the ballads of a nation they often act where laws fail, and as straws, on a current, they show its direction. In its questions of sati, caste, widow re-marriage, kulin polygamy have been argued with great skill and acuteness on both sides; they have always opposed having a foreign language as the language of the Courts;* the atrocities of Indigo Planters and the blunders of young Magistrates have been laid bare, while the correspondence columns open out a view of native society no where else to be found, now and then extracts from details of crime in England are given to show that there are faults with the English too. Moral tales are frequently published, and in the columns of the *Bhāskar*, a series appeared which have been since reprinted in the book form,—the *Gyān Pradip*. Nor have the Muses been forgotten, there are numbers of short pieces on the seasons and on the varied aspect and objects of nature, many of them possessing considerable poetic merit; the *Prabhākar* has contained many from the pen of Ishwar Chunder Gupta, the ablest poet in Bengal. As to each paper is attached a Native acquainted with English, there are translations of many valuable English subjects scattered through those papers on history, biography, natural philosophy, ethics.† Some of the

* The *Gyāneshwari* in 1835 remarks on this subject:—"Courts of Justice are made not for the ease of judges, but for the convenience of the people. A Court is to be considered as a temple of justice, not a college of learning; the masses in Bengal must be approached by the gates of their one tongue." A correspondent of the *Darpan* in 1831:—"If a Persian purwana is sent to a village, the people tremble as a man does when he passes through a difficult path of a rainy night." A native editor expresses the aversion of the Amlahs to Bengali as the language of the Courts, thus, "when through the strong wind of a royal order, the sea of Bengali rolled in on them, the field was at once submerged, and seeing no shore at hand, they are plunged into anxiety. If you rip the Amlahs open, you will not find even the first letter of the Bengali alphabet."

† The Bengali works.—*Pāṭāli* No. 3, *Pāṭāli* No. 4 are almost entirely composed of extracts from the native newspapers, as is the "*Selections from the Native press*," published by the Vernacular Literature Committee.

papers have correspondents, and at the time of the Kabul and Panjab wars accurate information was regularly given of the progress of events, while news is given from the *crim. coh.* and murders of London to the latest events in the Mahratta Ditch.

Nor has the Mofussil been without its Bengali papers, even Benares has published Bengali papers since 1846. The Bengali inhabitants of Benares live by themselves in a separate part of the town, where they speak the Bengali language, read Bengali books and maintain one or two Bengali presses, hence Bengali is taught in one or two of the schools in Benares.* The *Benares Chandroday* and *Kishibartá Prakáshika* newspapers have been the organs of this Benares community. Murshedabad

Bengali Newspapers in the Mofussil.

once had a newspaper under the patronage of the Berhampore Raja, who wished to make it a medium for enlightening his ryots. Rungpore had for several years a newspaper, the *Rangpur Bártábaha*, the chief expenses were defrayed by a liberal Zemindar of the district, the paper was friendly to Female Education. Burdwan has had two newspapers, the *Burdwan Chandroday* and *Sambad Burdwan* the Rajah's patronage has been liberally given.† Midnapore in 1851-2, had a newspaper, the *Midnapore Adheakha* edited by H. V. Bayley Esq., Collector of the district. At Hooghly a press has been maintained for years, but no newspaper is published. High postage rates were formerly a great obstruction to the Mofussil Newspaper press.

PERIODICALS—Printed for Sale 8,000 Copies.

The oldest of the existing Periodicals is the *Tatvabodhini Patriká* which has a monthly circulation of 800 copies, and has always been distinguished for the ability of its Editors, and the research of its literary articles. It is the organ of the *Tatvabodhini Sabhá* and as such has

* It is striking how Bengalis, when far away from their native country cling to their language, this case in Benares is one illustration the coolies of the Mauritius are another; they in many cases learn in the Mauritius to read Bengali, and some of them indent on Calcutta for books.

† The Raja has published at his own expense various Bengali books, such as the *Pragati-Patrikerwar*, *Adia Khand*, *Ajudhya Khand*.

given a great variety of translations of Vedic writings; since it started in 1843 it has had in its columns a number of valuable articles on Physiology, Natural Philosophy, Natural History, Biography, Sketches of Hindu Sects, and some of these articles have been re-produced in the *Cháru Pát*. There is another monthly periodical which upholds Vedantism the *Satyá Sancháriní Patriká* established in 1856 as the organ of a Sabhá; opposed to these is the *Nitéa Dharmánaranjiká* "the daughter of the Chandrika" which since 1851 has devoted its columns to the defence of idolatry; the Editor, like another Julian, accumulates all the ancient learning of the country in defence of his position. The *Músik Patriká* on the other hand eschews religious discussions in its pages and applies itself to social questions of Hindu reform which it advocates in the form of tales, biography, anecdotes, the style is homely, but the zeal of the Editor Radhanath Sikdar for the moral improvement of his countrymen, is most laudable.

The *Vividártha Sangraha* or Bengali Penny Magazine was commenced in 1851 by the Vernacular Literature Society; each monthly number contains 16 pp. 4to. illustrated by plates on subjects of Science, History and Natural History. The Vernacular Literature Society contribute towards its support 80 Rupees out of the monthly grant of 150 Rupees which it receives from Government, the Society also pays the postage of the copies despatched into the Mofussil, as the postage has always been the great obstruction to the circulation of vernacular books in the interior of Bengal. The following is the last report relating to this periodical:—"The disturbances of the past year have deprived the "*Vividártha Sangraha*" of all its subscribers in the N. W. Provinces to the number of upwards of a hundred, and its circulation is now confined to the districts of Bengal and Behar. The number of copies issued monthly is about 700, of which nearly 350 are taken by people in the Mofussil, mostly small Zemindars, Amlahs of Courts, and teachers in vernacular and other schools. They evince a great fondness for the periodical, and pay their subscriptions with regularity, the remittances being generally made in postage stamps. The subjects treated of in the last volume may be arranged, as heretofore, under the different heads of trades and manufactures, topography and antiquities, history, biography, customs, conditions and other characteristics of the people of different countries, natural history, physiology, moral tales and miscellaneous extracts. In their selection the

taste of the readers has always been consulted, and in compliance with their wishes, a much greater number of articles has been given on trades and manufactures and ethnology than on any other subject. Under the first head there are articles on the manufacture of soap, candles, camphor, aromatics and sugar; under the second, notices of the Todas of the Neilgherries, the Brazilian and Esquimaux Indians; the natives of Terra del Fuego, the Bechuanas, Corana Hotentots, Circassians, Javanese, and the Gipsys. The other heads include a large number of articles, all of which are intended to convey to the bulk of the people instruction on subjects which have been hitherto inaccessible to all but English scholars."

The *Krishi Sangraha*, is the organ of the Agri-Horticultural Society, the first volume contains no less than 36 papers of interest, some on the cultivation of such products as flax, tobacco, sugar-cane, date, safflower and others on various horticultural subjects, notwithstanding the apathy of the Zemindars this work is making its way.

The *Arunaday* commenced in 1856 a bi-monthly at one Rupee annual subscription, the organ of the Christian Tract Society, is designed not only to supply the Native mind with wholesome pabulum, but also to "describe the wonders on God's earth, the marvels of human invention, and the lives of illustrious men. The spirit and tendencies of the native Press will be duly noticed. Every number will contain such a summary of important intelligence as may be most interesting to Native readers; while the great social reforms which concern the welfare of India shall from time to time engage earnest attention. In keeping with the tone and taste of the age, each number of the periodical will be illustrated with a few appropriate lead cuts." It has 170 Native and 103 European subscribers who unitedly take 835 copies.

The *Bhāratbarshiya Sabhā Bigyāpini* is the organ of the British Indian Association which has hitherto been the representative of the Native community to the British public, but they now feel that their own views must be made known to the masses and hence the issue of this monthly organ. The *Kalikāṭa Patrikā* has been recently established.

Of extinct periodicals the first was the *Digdarsan*, begun at Serampore in 1818, edited by J. Marshman, Esq. it gave articles on the dis-

covery of America, Balloons, Indian trade, Indigenous trees in India, Steam, Elephants, Ancient History, Remarkable Cities in India, it was very serviceable in schools. In 1819 the London Missionary Society printed and published at their own expense 2,000 copies of a monthly periodical called the *Gospel Magazine* designed for sale and distribution among Native Keranis and intelligent natives in villages, it treated of biography, history, anecdotes, natural philosophy, expressions of dying Christians.* Some portions of this were translated into Chinese. In 1821 Ram Mohun Roy began the *Brahmanical Magazine* which condemned the Christian Trinity, and gave a defence of the Vedas against the attacks of Missionaries.

The following is a list of periodicals which appeared between 1831 and 1851 :—

Names.	Year.	Subject.
<i>Shāstra Prakāśh</i>	1831.	Extracts from the Puranas, and from Shangkar Achāryea.
<i>Gyānodoy</i>	1831.	Edited by Ram Chandra Mitre, on History and Science.
<i>Jyān Sindhutaranga</i> ...	1832.	Ditto Rasik Mallik, Ethics and Literature.
<i>Pashābali</i>	1832.	Ditto Ram Chandra Mitre, Natural History.
<i>Char Annā Patrikā</i>	1833.	Ditto Ethical Essays and Historical Anecdotes.
<i>Vidyea Sār Sangraha</i>	1834.	Manual of Literature and Science.†
<i>Gyandipikā</i>	1840.	Edited by Bhawāni Chatturjea.
<i>Shashadar</i>	1842.	Ditto Kalidās Moitre.
<i>Videādarshan</i>	1842.	Ditto Akhay Kumar Dut, Ethics, Literature.
<i>Mangalupākhean</i>	1843.	Church History, Mahomedanism, Christian duties.
<i>Sarbarasranjikā</i>	1844.	History, Ethics.
<i>Upadeshak</i>	1846.	Religious and Literary information.
<i>Jagatbandā Patrikā</i> ...	1846.	Literature, edited by Hindu College Students.
<i>Kaustubh Kiran</i>	1846.	On caste and astrology edited by Rājnarayan Mitre.

* It excluded religious controversy, its principle being—"The sword of the spirit loses its edge if dipped in the water of strife, to become quick and powerful it must be bathed in the oil of love."—Notwithstanding this and that a Hurkaru was employed for the gratuitous distribution, various ignorant natives declined to take it, imagining that as the title was the same from month to month the contents were the same.

† It gave interesting articles on the Ancient Britons, the Religion and Philosophy of the Romans, Anglo Saxons, Laws of Motion, Commerce, Ancient History. It was conducted by students of the Hindu College and Mr. Wollaston.

<i>Satyā Sanchārini</i> ...	*1847.	Advocated Female Education.*
<i>Kaista Kiran</i>	1847.	Advocated the claims of the Khaistas to the Brahminical thread
<i>Hindu Dharma Chandrodoy</i>	} 1847.	Defence of Puranic Hinduism.†
<i>Durjandman Mahanabami</i>	} 1847.	Defence of Puranic Hinduism, edited by Mohan Dās.‡
<i>Gyān Sanchārini</i>	1848.	Organ of Sabhā in Kānchrapārā.
<i>Kābearatnākār</i>	1848.	Edited by a student of the Hindu College.
<i>Muktābali</i>	1848.	Ditto Kali Kāntā of Sibpore §
<i>Bhaktisūchak</i>	1849.	Ditto Ram Nidhi.
<i>Rasaratnākār</i>	1849.	Jadunath Pāl.
<i>Satyārnab</i>	1849.	Literary and Christian.
<i>Satyā Dharma Prākāshikā</i>	} 1849.	Advocated Kartā Bhojā tenets.
<i>Durbikhanikā</i>	1850.	Edited by Dwarkanath Majumdar.
<i>Sarbashubikārī</i>	1850.	Against ghat murders, the Churuck, early marriage.
<i>Dharma Marma Prākāshikā</i>	} 1850.	Organ of a Sabha at Konnaegur.
<i>Jyān Darshan</i>	1851.	On useful knowledge.
<i>Sudhānsu</i>	1852.	On useful and religious knowledge.||
<i>Jyānodoy</i>	1852.	Edited by C. S. Banerjea.
<i>Sulabh Patrikā</i>	1853.	Edited by Ram C. Mittre.¶
<i>Dharmarāj</i>	1854.	A defence of Puranic Hinduism.
<i>Vidutsāhini Patrikā</i> ..	1854.	Essays on moral and other subjects.

Of works that have been published in the Encyclopedia or Serial form was on *Anatomy* translated from the 5th Edition of the Encyclopedia Britannica by F. Carey in 1818 pp. 638 8vo. It was intended to form the first of a series on Art and Science, but only this one was

* Edited by Shamacharan Bose as the organ of a Vedantic Sabha, the profits to go to charity school, moral essays inserted.

† The organ of the Vishnu Sabha, an opposition to the *Vedanta Sabha*.

‡ On the frontispiece was a wood cut, the figure of a cross to which a chain is fastened, symbolizing that this Journal would oppose Christianity. The subject of the right of the Khaistas to the Brahminical thread was raised, but the Editor said he received more letters on the point in a week than he could insert in a year.

§ Begun under the patronage of Rajnarayan of Andul to show from the *Kālika* and other Puranas that the Khaista has had no right to the Brahminical thread.

|| Edited by the Rev. K. Banerjea.

¶ Interesting articles on Morals, Literature, History, &c.

published, though there were 300 native subscribers.—It was too dear, six Rupees, and there was no school of medicine in existence then which required such a work. Medical treatises have since been published, but they are better adapted.

In 1828 Professor Wilson equally distinguished as a friend to English and Sanscrit studies, became president of a "Society for translating European Sciences." It started a serial the *Vigyan Sebadhi* which reached 15 parts, treating of the Geography of India, Hydrostatics, Mechanics, Optics and Pneumatics, with a translation of Brougham on the advancement of Science. The Committee of Public Instruction subscribed for 100 copies.

In 1846 Government patronised a serial called the Bengal Encyclopedia, edited by the Rev. K. Banerjea. and designed to give distinct treatises on Biography, History, Literature and Science, the following were published—*Life of Galileo—History of Rome—History of Egypt, Lives of Confucius, Plato, Yudishtir, Vikramadityea, Alfred, Sultan Mahmud ; Moral Tales*, a translation of Adams' King's Messenger and Edgsworths Reward of Honesty, *Geography of the World, Miscellaneous Readings* in History, Voyages, Apothegms, selections from Hindu, Greek and Roman writers.—*Watts on the Improvement of the Mind*.—The serial was too high priced, and while nearly all the Bengali copies quickly sold, much of the diglot or Anglo Bengali remained unsaleable until the price was reduced to that of the cost of the paper merely.*

PICTURES.

Though the number of these "universal language books" is not entered in this list of books, yet pictures printed or painted, illustrating the deeds of the gods and goddesses, are sold by tens of thousands at two pice each : they may be seen pasted up in the chief Native shops against the walls. By them the Hindu, though unable to read, can learn the history of his religion.

* A serial work under the management of one Editor but with various contributors would be of great use now, like that of Chambers series or the Tract Society's monthly volume.

Though in the North Western Provinces the Government have Lithographed in the Agra Jail a number of pictures of beasts, birds, with descriptions in Hindi underneath,* yet in Bengal nothing has been done in this respect by the Education Department. In Assam however the American Missionaries have since 1846 published an excellent monthly periodical, the *Arunaday*, illustrated with 6 or 8 wood cuts in each number, these were made by a Native Assamese under the superintendence of an American. In Russia pictures, from their great number and nature, hold the first rank in popular literature; the peasants cottages are lined with them, but the Russian pictures embrace subjects of a moral and satirical class which do not enter into the Bengali line, except outlines of steamers and soldiers, the latter are to be found even on the car of Jagannath: Mars having conquered Venus, and war having triumphed over obscenity. The Calcutta School of Industrial Art has ample means to supply cheap wood cuts. Indian scenery, costumes, architecture, animals, plants would afford an ample supply of subjects.

The Bengali songs do not inculcate the love of wine, or like the Scotch, the love of war, but are devoted to Venus and the popular deities; they are filthy and polluting: of these, the most known are the *Panchális*, which are sung at the festivals, and sold in numerous editions and by thousands, some on good paper, well got up, others on the refuse of old canvas bags. The *Panchalis* are recitations of stories chiefly from the Hindu Shastras, in metre, with music and singing, they relate to Vishnu and Siva, intermixed with pieces in the style of Anacreon. Dasarath Ray is the most famous composer of them, by which he has gained much money; 50 years ago Antony, a Portuguese, composed many songs. Rasik Chandra Roy is another of these composers, and Nidhu, a century ago, composed poems sung to this day; he was said to have written the best when he was drunk.

^ The *Yátras* are a species of Dramatic action, filthy, in the same style with the exhibition of Punch and Judy, or of the Penny Theatres in London, treating of licentiousness or of Krishna. A mehtre with a broomstick in his hand always cuts a figure in them. We have the

Nala Damayanti, Yâtra Gân, Nala's history dramatised in this form.*

The Vaishnabs are the leaders in popular songs which are sung to music by itinerant ballad singers.† I know of a man near Cutwa who possesses, like the Italian *improvisatori*, the power of producing extemporary Poetry in Sanskrit at once on any subject prescribed.

Nor are these popular songs always confined to love and religion, sometimes they touch on politics : for instance the appointment of Indigo Planters as Honorary Magistrates excited strong feelings of indignation among many of the ryots in certain Districts, a common remark was *je rakhak se bhalphak i. e.* the man appointed our protector is become a wolf. I heard one of these songs set to music and sung with great enthusiasm in the Krishnaghur District.

The following is a translation of the Bengali

SONG.

CHORUS.

Ye sons of the soil,
• Alas ! 'tis to fool ye
These Honorary Magistrates
Are appointed to rule ye !

The Land it is going to ruin,
Our rulers they see its undoing ?
They love us not—think ye they do, sirs ?
Pray, why then this dire application
Of the knife to the throat of our nation—
Come, answer me, why is it so, sirs ?

Ye sons of the Soil, &c.

* The chief composers of *Yâtrâs* in Bengal are Gobinda Chandra Adikari of Kanakhul Krishnagur, Gopul Urea, Madan, Nil Komal Sing, Badañ Chandra Adhikári.

† I heard one of these a year ago in Kulna, he sang, that on a certain day, by Krishnas power, a resurrection of the dead would take place in Nuddea, this was firmly believed by the whole country, immense crowds flocked to Nuddea on the given day—but no resurrection.

The Planter he sits on the seat, O!
 Of Judgment—the Witch whom the meat, O!
 Of Infants delights—now holds sway
 O'er the Nursery doom'd to destruction!
 The Ape wields the sword of Protection!
 O hapless Bengal! cry 'Lack! 'Lackaday!
 Ye sons of the Soil, &c.

The Planter, who e'en our priests, sirs.
 To plough—to his mill to bring grist, sirs,—
 And makes us all slaves—high or low!
 O Lady of Albion! our Sovereign—our mother,
 O save us thy children! Friends have we no other!
 O save us ere we sink 'neath the blow!
 Ye sons of the Soil, &c.

In fact the feelings of all classes of Natives are strong against Indigo Planters.* The above ballad indicates a spirit disposed to resist oppression—but we seek in vain among Bengali ballads for any like those of the Russian or Breton peasants or similar to the Scotch Minstrelsy.

SANSKRIT.—*Printed for Sale 15,000 Copies.*

While the study of Sanskrit, as far as in connection with the Hindu religion is declining; more attention is paid to it as a *Philological* instrument and as the means of enriching the Vernacular both with terms and illustrations; as associated with the days of ancient literary Glory it will ever be an object of Hindu patriotism to study and venerate it.†

* A Paper in English the *Bengal Recorder*, edited by a Native in 1850, thus expressed itself with regard to Indigo Planters, "Gentlemen peasants, needy adventurers, accustomed never to stretch their ideas beyond the dull routine of counting up figures in the ledger, or the menials over whom they tyrannise with a mean domineering spirit."

† The fact of their being 33 Professors of Sanskrit in Europe—of the light which Sanskrit throws on the social condition, laws and religion of the Hindus—and of its value in comparative philology and ethnology—show it is desirable on philological grounds to keep up its study among Hindus, and particularly in its bearing on the Vernaculars. The Education Despatch states on this Question:—"The Oriental Colleges, besides generally tending to the enrichment of the Vernacular languages may, we think, be made of great use in the translation of scientific works into those languages as has been already done to some extent in the Delhi, Benares and Poona Colleges." I myself have had one practical proof of this. I published three years ago an Etymological Primer or *Dhatu Mala* giving 400 Sanskrit roots which have derivatives more or less in the Bengali language, the book has taken with natives. Five editions have been published, and little boys find that the study of Sanskrit roots renders Bengali word-finding easy and useful.

The number of works reckoned Sanskrit here, includes only those that have Sanskrit without any other language ; as there are various works Sanskrit and Bengali which I have not reckoned among the 15,000.*

The poetical power of the Sanskrit in its describing natural scenery and depicting the filial and domestic affections, is very great, as we see in the Ramayan—in these striking pictures of Sita's attachment to her husband Ram in the Raghu Vansa—in Aja's lament for his wife Inudumati's death—or in Sakantala's lament on leaving her father's house, abandoning the groves and beauteous antelopes ; hence translations of such works have met with great success.

The men that are taking the lead in Bengali literature now, forming and moulding the language, are Sanskrit Pundits, who know sufficient English to acquire ideas from it. The Sanskrit College under the able superintendence of Ishur Chunder Videasagar has had an immense effect in rendering the Bengali language capable of being the *elegant* vehicle for scientific and other information. The Sanskrit College is now a strictly philological institution.

A monthly periodical—the *Sarbartha Purnachandradayu*—which has a sale of 1,500 copies, gives translations of the following Puranas, *Markandeya, Korma, Matsea, Kalli, Brahma, Padma, Vishnu, Agni, Garur, Varaha* ; the *Haribansa, Mahābharut*, besides translations with Sanskrit texts of the shorter poems.

Dugald Stewart in one of his Essays has pointed out, and Humboldt in his Cosmos has illustrated, how the natural progress of language is “ from sense to spirit ” *i. e.* the primary meaning of a word was taken from some object of *sense* and was then applied in a metaphysical form to *intellectual* subjects. The Sanskrit roots exemplify this principle in a remarkable manner—thus:—*Sharal* perpendicular and just. *Abagata* understood *i. e.* passing through. *Snigda*, oily and amiable. *Pangka*, filth and sin. *Kut*, a cheat and crooked. *Durdarshin*, learned and far seeing. *Sthul*, stupid and fat. *Spud*, understood and blown as a flower. *Gomur*, stupid *i. e.* having a cow's head. *Agnisharman*, passionate *i. e.* who delights in

* There are many works in Sanskrit and Bengali which would be useful to European Scholars in furnishing them both with texts and a commentary, and would save them much trouble in editing Sanskrit texts in Europe. Thus Foucaux in his celebrated *Vie del Baddhe*, a translation from the Thibetan found the Sanskrit text of great use, where the Tibetan was obscure.

fire. *A'kargupta*, dissimulation i. e. one who hides his form. *Tiraskar*, abuse i. e. making one crooked. *Rhudradrishti*, a miser i. e. who looks at small things. *Udarpisachh*, a glutton i. e. one who has a devil in his belly, another name is *Udarsarbasva* or *petuk* i. e. who is all belly.

I have thus in a *brief* sketch brought to a conclusion the statistics of the Calcutta Bengali Press for one year i. e. from April 1857 to April 1858 the Bengali year; with many short comings on the part of the Native Press, progress is still evident, the dawn has arisen, promising a bright midday. These returns were tested thus:—I purchased copies of the Bengali works printed at the different presses, I sent round native agents to get returns of the different works, and I *personally* visited *every* Press myself twice to verify the facts. As a general rule from 1000 to 1,500 copies is the number of each work published, less than 1000 will not pay. I also com-

Accuracy of returns red my returns with those of the Police returns, as
how tested. under the Special Act for regulating the press in

1857, a copy of every book and pamphlet, in whatever language printed, was ordered to be sent into the Magistrate, under a severe penalty for disobedience—and yet the Police did not receive half the books that were printed—showing how difficult it is to gain exact information in this country, unless the collecting it is placed in the hands of parties who have leisure and ability to gain it.

These are the returns of Calcutta only—we next proceed to notice the Mofussil Press—and first *Serampore* since 1793, identified with the cause of a Native Press from the days when Carey printed the first edition—a very *kutchā* one—of his translation of the Bible, down to the present, when the *Tumakhar* Press, under the management of Natives sends out books, useful in subjects and elegant in type; the following books were printed at this Press in 1857.* There is another Native Press the

* <i>Arunaḍay</i>	A Christian bi-monthly paper.
<i>Niti Prabhá</i>	Translation of the Azimghur Reader.
<i>Bhugol Bigyápak</i>	Mathematical Geography.
<i>Mugdabodh</i>	Sanskrit Bengali Grammar.
<i>Manahár Upanyas</i>	Pleasing stories.
<i>Bigyán Mihirday</i>	Pauranic.
<i>Hindu Dharma Vidharma</i>	Against idolatry.
<i>Durbí'khan</i>	Pauranic.
<i>Shishupálan</i>	Treatment of infants medically, physically.
<i>Bangadesh Sangraha</i>	Abridged Bengal History.
<i>Bháratbarsha Bhugol</i>	Catechism of Indian Geography.

Videadaini from which the following works issued in 1857.* There is also the *Friend of India* Press which publishes the Government *Gazette* 2,500 copies weekly, and occasionally a few religious works, such as Bunyan's Holy War, Dictionaries and Law books. This Press occupies the site of the old one which in former days poured out its Vernacular writings by tens of thousands, in some years numbering 100,000 Vernacular Tracts besides a due quantity of books. From the *Chandroday* Press in 1857 the following works issued.† *Rangpur* under the patronage of an enlightened Zemindar has a Press from which various books and Newspapers have issued. At Burdwan various books as well as Newspapers have issued, such as‡. Hooghly, which has had the honor of printing the first Bengali book Halhed's Grammar in 1778, occasionally prints a few works. The whole of Behar is without a Native printing Press except at Sasseram, where Shah Kabirudin has lithographed several Arabic, Persian and Urdu works on the Koran and literature.

I shall now consider briefly the agencies that are favoring the development of a Vernacular Literature, and foremost is what the natives themselves are doing; Europeans may help in pecuniary and various ways, but the *carrying out* must be *native*. We have an illustration of this in the late Committee of Public Instruction, which in 1836 declared "their conviction that the *formation of a Vernacular Literature should be the ultimate object to which all efforts must be directed.*" This Committee was abolished in 1854, but they *did nothing* for the attainment of that object, nor did their Anglo Vernacular Colleges do much either, which have justified the remark that "learning in the hands of a *few* is apt to become a monopoly, and a means of *tyranny* over the uneducated."

* <i>Mānabdehatava</i>	Anatomy and Physiology.
<i>Kabīratratnākār</i>	Sanskrit Slokes, Bengali translation.
<i>Shishubodh</i>	Reading made easy.
<i>Nītikathā</i>	Moral Apologues.
<i>Kālikāutak Nāṭak</i>	Drama.
† <i>Subodhini Patrikī</i>	Magazine.
<i>Vyākaraṇ</i>	Grammar of Bengali.
<i>Panjikā</i>	Almanac, 5000 copies. 144 pages, 4 annas.
‡ <i>Prabodh Chandrika</i>	Moral Tales, on rhetoric.
<i>Daybhāg Prayaschitta</i>	Hindu Atonements.
<i>Bhāgavat Saṅgī</i>	Krishnas action's.
<i>Bhāgavat Siddhānta</i>	Rules for the Vaishnabs.

The first agency is the *Government Normal Vernacular Schools* of Calcutta, Hugly, and Dacca, numbering about 300 normal pupils, who will be the leading Vernacular Teachers of Bengal. The Principal of the Hooghly Normal School, for instance, gives regular lectures in the vernacular, on scientific and historical subjects; the pupils take notes, and this leads to the production of books, hence, he has composed and published the following which are in extensive use—a treatise on *Prākṛiti bigyan* or *Natural Philosophy* part 1; a *Treatise on teaching*; *Purabritasar* or *Ancient History*, part 1. *Natural Philosophy*, part 2.; *Euclid* with notes, he has in the Press works on *Zoology* and *English History*. The living teacher creates the demand for books, and provides the means of supplying it. Such has been the case in England, France, and Russia.*

The Vernacular Literature Society.—This Society was founded in 1851 to publish translations of such works as are not included in the design of the Tract or Christian Knowledge Societies on the one hand, or of the School Book and Asiatic Societies on the other, and likewise to provide a sound and useful Vernacular Domestic Literature for Bengal. One of its first objects after making out a series of works for translation and adapting, was to establish a monthly periodical; each number contained 16 pp. 4to of letter press, and 3 illustrations and was sold at 2 annas a number, it soon reached a circulation of 1,200 copies. The Honble J. Bethune gave to the Society from Mr. Knight, the great London publisher, 87 plates, and the Society has ordered additional plates to the value of rupees 1,000 from London, intending to illustrate all their works. The Honble J. Bethune, Babu J. K. Mukerji, came forward with donations of rupees 1,000 each. The Society has been supported by a few but large contributions.

* The Church Missionary Society has a Normal Vernacular School at Santipore; during the last eight years there have been produced in connection with this Institution a valuable book, the *Dhanidhar*, which on the Pestalozzian system teaches a native to read and write Bengali in a year; MSS. on arithmetic after the Pestalozzian system; the History of Rome, Ancient and Jewish History—the results of the Vernacular teaching here. It must lead to a demand for books when such subjects as Geometry, Mathematical Geography, Astronomy, and Natural History are taught.

Having got into difficulties partly by selling the books below cost price, and having to pay a subsidy of rupees 80 monthly for their monthly magazine to the Editor Babu Rajendra Lal Mitre, they applied to Government who made them a grant of rupees 150 monthly.—The Bengali residents of *Benares* sent them a liberal donation. From 1851 to 1856 inclusive the Society's accounts ran thus:—Subscriptions and donation rupees 8,623, expenditure Rs. 9,681. Account sale for 1854 Rs. 686; for 1855 only Rs. 333 and 13,000 Volumes published.

One of the founders of this Society, H. Pratt, Esq. B. C. S. has thus forcibly expressed the objects of the Society.

The position which the Committee take is this: that to make the acquisition of the English language the sole condition upon which twenty-five millions of people shall obtain access to the stores of valuable information which are in the possession of their rulers is a gross injustice: that such a system must deprive the great mass of the native population of all means of improvement or progress; and perpetuate the great evil which have ever been so prevalent in the East—that of making learning a class-distinction.

It is conceived that a truly national system of education for the people of India should embrace the following objects among others:—To awaken a sense of the real value of knowledge and an earnest desire for its attainment—with the means of doing so—among all classes, in town, village, and hamlet;—to place within the reach of all, through the agency of a cheap and popular literature, a knowledge of the rudiments of those sciences which affect the well-being of man in his every-day pursuits—of Natural Philosophy, Physiology, and of the Sanatory laws:—an acquaintance with the industrial arts of Europe—and with the elements of commercial and economical principles, thereby extending the wants of the many, and at the same time opening up new means of supplying them. And lastly, to spread abroad a better appreciation of moral and ethical truth, as applicable to the relations between man and man. By developing these sources of enlightenment and progress by thus creating a common ground whereon all classes might meet,—forming new ties between the great divisions of native society. Education would indeed be a blessing to the many as well as to the few.

It is with such objects in view that this attempt is made to call into existence a popular literature in the language of Bengal. Mere translation would not meet the great objects which this Society intended to keep in view. There is not only a difference of language between the people of India and of England. We must recognize the far greater difficulty of a difference of *ideas, associations, and literature*. The instruction communicated to the masses requires somewhat more than the mere

employment of the vehicle of native language;—the form in which it is conveyed must *appeal to ideas and feelings already existing*. Every possible use must be made of what we *already find in their literature and associations*—consistently with our object of communicating truth. All literature, even of the simplest kind, abounds with allusions which it is as necessary to understand as the words themselves; and if there is a complete ignorance of the subject-matter of those allusions, the words can only convey half of what it is intended to communicate. With this view, therefore, all works issued by the Committee will be carefully *adapted* with reference to the actual condition of the native mind,—its character and associations.

Up to May 1857 the Society published translations of 17 works—

The Lives of Clive and Pratapaditya, an Almanac, Robinson Crusoe, Paul and Virginia, Ganges Canal, Selection from Bengali Press, *Vrihat Katha*, Parley's Wonders of History, Anderson's Wild Swans, Childs own Book, Lamb's Tales from Shakespeare, A Magazine from 1857 to 1858, Percy Anecdotes, 2nd edition, Tinder Box, *Bara Kaidis*, Chinese Nightingale, Story of a Mother, Indian Romance, Nur-Jehan, Four Winds, Elizabeth or the exiles of Siberia, Ugly Duckling.

In the Society's last report they thus state the result of their experience of book sales.*

They have employed Book hawkers of late, and thus state the result.†

In the Appendix we give the names of the publications and of the translators, the price, and number of copies of each work up to June 1858: the sale of each book in 1857-58, and the sales of Mofussil Agents.

* *First*.—That all future publications must be sold at a price sufficiently low to place them within the reach of the masses, for whom they are intended.—*Secondly*.—That, for the present, it was not desirable to publish any but works pre-eminently popular and amusing; as it was evident that, among translations at any rate, books of any other character could not be expected to attain to any extensive circulation.—*Thirdly*.—That no exertion must be spared to enlist the service as translators not merely of good Bengali scholars, but of men who can write in a style which will be read with pleasure by their fellow-countrymen at large,—a much more rare qualification.

† "The sales at the Depot during the past year, have also largely increased. The number sold in the previous year being only 848, while that during the year just closed, appears as 2,512. This is mainly owing to the extension of our operations by means of hawkers who carry our books in various directions, where but for that agency, they would probably never have been known. A female hawker is also employed by the Society, through whose means our publications are sold in the families of native gentlemen, and it is a very encouraging fact that her sales are larger than those of any other of our hawkers."

The School Book Society founded in 1817 at the suggestion of the Marchioness of Hastings and other Europeans with the view of the preparing, publication, and cheap or gratuitous supply of works useful in Schools, has shown the utility of the European element for the production, of native books; the following works have been prepared from 1819 to 1859—

Stewart's Elementary Tables 1818,—May's Arithmetic Tables 1818,—Robinson's Remedies for Cholera 1818,—Pearson's Bengali Lessons 1818,—*Nitikatha* pt. 1st 1818,—Goldsmith's England by F. Carey, 1819,—Radhakant's Spelling Book 1819,—Harleys Arithmetic 1819,—Pearson's *Nitikatha* pt. 2nd 1819,—T. Dut's *Manoranjan Itihas* 1819,—Pearson's School Management 1819,—Lawson's History of the Lion 1819,—Ramchandra's Vocabulary 1820,—Writing Lessons 1820,—Pearson's familiar Letters 1820,—Pearce's Geography 1820,—Pearce's Instructive Copy Book 1820,—Lawson's Natural History 1820,—Stewart's Tales of History 1820. In 1821 the Society received a grant of Rupees 500 monthly from Government to enable it to publish cheap books; during the first four years of its existence it published 16 works, and 48,750 copies in Bengali, besides 1000 copies in Sanscrit, 10,150 copies in Urdu, 123 in Persian, 2800 Anglo Bengali and it patronised 31,000 copies of 3 works in Bengali, and of 15,000 in Anglo Bengali. Gourmohun on *Female Education* 1822,—Zemindary Accounts 1822,—Picture Alphabet 1823,—Pearson's Geography 1823,—Map of the World 1823,—Yates' Natural Philosophy 1826,—Breton on Cholera 1826,—Ancient History 1826,—History of India 1831,—Anecdotes of celebrated characters 1831,—Ram Mohun Roy's Grammar 1833,—Astronomy 1833,—Mukerji's History of Greece 1833,—Animal Biography 1835,—Vernacular Reader 1843,—Ramchandra's Ornithology 1844,—Bengali Dictionary 1844,—Elements of Mensuration 1845,—Stories of the Elephant and Camel 1848,—History of Bengal 1853—Gyandi-pika 1854.

A poor return on the whole, when we consider the patronage and funds this Society has had at its disposal. The first year of its existence it received in subscriptions and donations 17,150. It has had subsequently a bounty of Rupees 2,35,000 from Government, and has charged for its Vernacular works double the sum which ought to have been charged.

Anglo Vernacular Schools devote more attention now to communicate a more accurate knowledge of Bengali, and also to impart useful knowledge through it. In some the boys learn through Bengali the History of Bengal, and of England, the Elements of Natural Philosophy, Lessons on the Human Body, Lessons on Plants, Physical Geography. It has been found that much time has been heretofore wasted when

young boys spent nearly a whole day over an English Spelling Book ; hence the plan is coming into operation of having gallery classes

Anglo Vernacular
Schools and the Native
Press.

for teaching the junior pupils through the vernacular, this gives rise to a demand for Vernacular books to meet this new state of things.

The Director of Public Instruction at Madras is strongly in favor of this plan ; as is the Director of Public Instruction at Agra ; and also "the Committee for the improvement of Schools" appointed by Government in Calcutta in 1856. On this subject we quote the opinion of Colonel Pears, a Madras Educationist in a Report to Government in 1857-58.

I wish to submit for your consideration two points, which have, in the course of this inspection impressed themselves very strongly upon my own mind. The first refers to the Provincial and Zillah Schools in which the English language is made the chief, if not the only medium for the communication of substantive Instruction, whatever advantages this system may possess, it is impossible to look closely into the state of a School of this class, without perceiving, that it has serious disadvantages. Also from the main part of the business of the School being carried on in the English language, of which even the most advanced of the Scholars have but an imperfect knowledge, and the Vernacular language being comparatively little studied or valued, the consequence is that boys never attain to the habit of accurate expression either in the one language or the other, nor consequently to that of accurate thinking, a habit I need hardly say, of incalculable importance morally so well as intellectually, being so essential to truthfulness of character. As to intellectual power I fear from what I have seen, that the mathematical training given in these Schools, sound and good though it is, does not do much to counteract this evil. I could not but observe too the tendency which this system has to foster a feeling (natural enough under any circumstances) of vanity in the boys.

In the Agra Presidency this view has long been acted on : and in the last report of Jay Narayain's College, Benares, the plan is thus clearly stated : "much more elementary instruction is given now in the vernaculars, English being for the first three or four years only studied as a *language*, and not so much as a vehicle for information. Thus it is designed to employ the few years which a young native can give to his education not simply in *cramming his memory with English phrases and terms, which may qualify him for the routine of official duty*, but to arouse his intellect and store his mind with information, and above all to appeal to his heart and conscience through the medium by which he is most accessible, that, namely, of his mother tongue." Dr. Charkrabati in an "Essay on Native education" remarks with

reference to his countrymen on this subject:—"With the greater number of pupils the sole object in entering school is to pick up a little smattering of English, and to write a good hand, so as to be able to turn copyists or writers as early as possible." *In the entrance and other examinations connected with the University of Calcutta, a knowledge of Benggli being insisted upon as of equivalent importance to a knowledge of English has begun to tell influentially on the more careful cultivation of the former.*" Such is the report of one of the examiners. The Professor of Sanscrit at Madrass tates last year—"The pupils appear to have paid more attention to their vernacular studies than in former years, this is ascribed partly to the circumstance that the vernacular languages have been given a prominent place in the university examinations, and in the scheme of examinations for admission to the Uncovenanted Service ; and partly to the preparation of an improved set of prose readers and an improved system of tuition generally."

Among indirect agencies for raising the Native Press may be enumerated the following, which, though gradual in their operation, yet are working surely and steadily to one goal. *Recent legislative measures for protecting the ryot against the Zemindar.* Valuable as these laws are—yet without the education of the ryot, much of their efficacy will be marred. What is the value of a potta (lease) to a ryot who cannot read, or his having a receipt for the payment of his rent when he knows not the contents. The Emperor of Russia has set an example, he has made as an essential part of his recent plan for serf emancipation the simultaneous *Education* of the serfs, and with that view he has sent an agent to Ireland to enquire into the working of National Education there, so as to have a similar system in Russia.* We hold then that this new measure of giving the ryot a *pecuniary* interest in learning to read and write, and also the requiring on the part of Government more action for the enlightenment of the masses, will have ultimately a considerable influence in widening the sphere of the Native Press. In the Agra Presidency, the Revenue system had a mighty effect in giving an impetus to village education, and we have known cases of *respectable*

* The Crimean war, and measures for serf emancipation, are rousing the peasants of Russia to think ; public house landlords give a man refreshment for nothing who will read the Russian Newspapers to their peasant customers, hence, in St. Petersburg now there are 40 newspapers in Russian.

Zemindars going to the Normal School at Benares to study mensuration in order to be checks on the fraudulent practices of the *Ameen's* or Native land-measurers. As the recent law in Bengal secures the honest tenant in his piece of land, however small it is his interest to make himself acquainted with arithmetic, reading, and surveying, so as to prevent false measurements, which are so prevalent at present. Once he has the power of reading, the demand for books will increase, and that from 30,000,000 people using the Bengali language.

The co-operation of Europeans with Natives in the Vernacular Press has heretofore been very valuable, as the working of various Societies shows : but unless Europeans know the Native language, they will take little practical interest in it. The increasing strictness of the Vernacular examination of the Civil and Uncovenanted services, and the study of Bengali in European schools, is raising up a class of Europeans, who will hereafter be able to do more for the Vernacular Press. In the

Increased attention
paid by Europeans to the
Vernacular.

Madras Presidency also, the same system is being carried out, by an Order in Council in March 1838 pecuniary rewards are offered for high proficiency.

Every European in the Education department is required to pass in the Vernacular, under penalty of a *reduction of salary*, and the examination is to test his ability to translate into the Vernacular any of the English prose books used in the schools, to converse intelligently with a native unacquainted with English on a subject of ordinary difficulty, and to give a lesson in the Vernacular to pupils on Geography or History.*

* The Church Missionary and Gospel Propagation Societies which have a large body of Missionaries in India, have laid down the rule that no Missionary is to be appointed to a station till he has passed an examination in the Vernacular language of the District. Other Societies are likely to follow this example, which will cause Missionaries to take a more active part in the development of a Vernacular Literature. The Bishop of Calcutta, in a recent standard fixed for candidates for ordination, states that "every candidate will be required to write a short sermon in the language in which he is afterwards to preach. Europeans will be examined in the Vernacular language of the District in which they are appointed to minister." The Government of India offer a prize of 1,000 rupees to any Chaplain passing in a Vernacular language. The Governor of Bengal has recently ruled, that all Inspectors of school are to pass an examination in the Vernacular. Surely it is not safe for Government to leave their European functionaries in the Mofussil in the hands of needy Interpreters : they must follow the steps of Russia, who requires all her agents destined for Asia to know two Oriental languages at least.

Vernacular Libraries are being formed in various parts of the country ; for several years they have been in operation in Krishnaghur, Dacca, Midnapore, Burdwan, Darjeeling, Bhadrak, Rungpore, Tamruk, Cuttack, Calcutta. Babu J. K. Mukerjee founded one at Calcutta, at an expense of Rupees 500 in connection with the Vernacular Literature Committee and is establishing others on various parts of his estates at Utarpara. Persons in the Mofussil find it very difficult to know when *new* Bengali books are published, and *new* books are as necessary to keep up a taste for reading among Natives as among Europeans. Mofussil Libraries well supplied with Calcutta publications, would be a kind of standing advertisement for the Native Press and centres of light to their own districts.

The operation of *Bible Societies* regarded in a literary view.—The Calcutta Bible Society, since its commencement, has circulated in whole or part more than 1,000,000 copies of Bengali Scriptures. The Bible as written in a good style and often using words in a sense different from the ordinary one, abounding in references to history, geography, implying some reading, requires *intelligent* readers. Unless, therefore, the Bible Society is to be practically a distributor of tons of waste paper, its friends must exert themselves to co-operate with the Bengali Press as an auxiliary ; if their books are to be of use the readers must be created, and the people must be taught to read, not as now when 98 per cent. of the rural population are utterly unable to understand a book like the Bible. The same remarks apply to religious Tracts, which have been distributed by millions, in too many cases, “spectacles for blind man.”

The formation of a Christian Vernacular Education Society for India may be another auxiliary. One object of this Society is to awaken public attention in England to the importance of improving the Vernacular Press. Its leaders are the Earl of Shaftesbury, Hon'ble A. Kinnaird. It aims at training teachers and preparing vernacular books in the 13 leading vernaculars of India, “mother-tongues are the moulding instruments of all communities.”

Diglots seldom appear now i. e. books in two languages, English on one column, Bengali on the other ; they have proved a failure—many

books were formerly printed in that way such as the Encyclopædia

Diglot system a failure. Bengalensis, *Pashvabali* and various scientific works on Natural Philosophy &c. but Natives

that understand only Bengali did not require the English, and those who knew English did not wish to pay double for a Bengali translation. Those that desired to learn English by it, found it to be a very indirect road, except at a very elementary stage, when an interlinear translation points out the idiomatic and literal renderings.

✓ In 1833 began in Calcutta the controversy on Romanising or expressing in Roman letters the various characters of the Indian Languages. In Bengali there were printed about 1837 in Roman characters the following works: The *New Testament*—*Nitikatha* p/s. 1 and 2. *Animal Biography* No. 1—*Idiomatical exercises*—*Primer, Reader*—a *Dictionary* English, Bengali and Urdu. In 1858 in a report of the Calcutta Bible Committee of which Dr. Duff was a member, the result of 25 years experiment on this subject are thus stated.*

“ Though it is perfectly possible, fairly and adequately to represent all Indian Alphabets by Roman characters in the way already indicated, experience has plainly taught us that such representation does not, more particularly in consequence of the prevalence of aspirated letters, very well suit the genius of the Sanskrit and the Sanskrit-derived languages, such as *Bengali*. Among the general population, it does not appear to have met with much sympathy or support; among them, therefore, it has made little way. They still continue to use their own vernacular character only. The Roman character would appear to have about it too much of a foreign aspect, and to savour too much of violent innovation, to suit their tastes or their likings.”

* In England the Phonetic system of spelling English, which had so much to recommend it, has proved a failure. In the Agra Presidency, the Romanising system has made little progress, except among half-castes in Regiments and orphan boys in Mission Schools. The *Khair Hind* was started in 1837 at Mirzapore as a Romanising Illustrated Magazine and Newspaper, but its Native subscribers number about 17. Many books in the Roman character have been given away—natives will take books even in the Chinese character for the paper. I know from experience that the romanized Bengali is a difficult thing for printers to manage with the constant recurrence of accent and diacritical marks.

There are two other languages bearing a strong affinity, with Bengali and likely to be eventually absorbed in it, the Asamese, and Uriya. They are used by small populations who are too few to afford a prospect, that

Uriya and Asamese languages. like the Dutch or Welsh, they will be able to create a vernacular literature ; already in Urisa and Assam when boys make any progress in these dialects, they go on to the more polished Bengali, and the Government wisely encourage the study of Bengali in all the senior classes.*

The Uriya language is of Sanscrit origin, it has a very small number of original works, and only a few school books, tracts, and Hindu books have been printed in it. Far different is it with the Asamese whose Ramayan, Mahabharat and Bhagavat Gita were translated four centuries ago, while they have had *burogi* or local histories in their language since the 13th century, and similar to what was in Bengal, the founders of Asamese vernacular literature were Vaishnabs who flourished four centuries ago.†

In order to form a comparison with the Bengali Press we shall now notice briefly the Vernacular Press in other parts of India founding our information on data furnished by Government.

In the Agra Presidency previous to the mutiny the Vernacular Press had assumed a very important position under the fostering care of the late Hon'ble J. Colvin, and his predecessor in co-operation with an admirable system of vernacular education, which was rapidly extending its influence through the length and breadth of the land. At Agra Jail the prisoners were not only taught to read and write, but they worked some thirty or forty presses in the Jail itself supplying Hindi and Urdu books by tens of thousands—and were manufacturing Bengali Globes at the cheap rate of 2½ Rupees each for the use of schools in Bengal.

Agra Presidency Press-
es.

* Similarly in the Santal and Chota Nagpore Districts the people are anxious to study Hindi, which brings them into contact with all the Hindu population of the North Western Provinces.

† Among the works original or translated in Asamese there are 65 extant chiefly Vaishnab works, and composed several centuries ago ; there are 42 dramatic works, purely original productions, having for their subjects some of the events of the Ramayan and Mahabharat ; the principal Sanscrit works on medicine have been also translated.

The mutiny has swept like a wave over the district, but the Vernacular Press has survived, and we find that in 1858 the Director of Public Instruction has superintended the passing through the press of 108 Hindi and Urdu books amounting to 700,000 copies.

In the Agra Government Selections part XXV. is a tabular statement of the native newspapers published in 1854. Of these Agra had 3, Benares 5, Cawnpore 2, Delhi 8, Lahore 2, Multan 2, and a newspaper at each of the following places: Allypore, Bareilly, Bhurtpore, Gwalior, Indore, Meerut, Mirzapore, Peshawar, Sealkote; 25 were in Urdu, 7 in Hindi, and one in Urdu in the roman character, having 10 Hindu, 4 Mussulman and 155 European subscribers,—showing the romanising system had not made much way among natives. The total number of copies struck off of all these papers was 1,62,408. These papers delight in romantic names, such as Indian Traveller, Stream of Nectar, Trusty Messenger, World displaying Cup, Key of News, Theatre of Truth, Lamp of News, Polestar of News, Touchstone of Poets.

Nor has Delhi, which lately was so notorious for its deeds of blood, been without its share in a Vernacular Press movement. In 1843 a Delhi Vernacular Translation was founded for the translation into Urdu and Hindi of scientific and literary works. The Hon'ble J. Thomason was its Patron, and F. Boutros, a Frenchman enthusiastic for vernacular literature its Secretary; it raised the first year in subscriptions and donations more than 16,000 Rs. Among the donors was the King of Oude for 1,000 Rupees.

Alipoor Jail Press established 1856.

SIZE	PAGES	PRICE	COPIES	
<i>Drishtānta ratna</i> by Rev. J. Long, 2nd ed....	24mo. 110	Rs. As. 0 2	2000	365 Emblems of Scripture, symbolising moral and religious truths, with Hindu proverbs in illustration.
+ <i>Manoramea Pāi</i> 1st pt., tr. by R. O. Mitter, 2nd ed. ...	18mo. 99	0 3	5000	43 Anecdotes selected from the Percy Anecdotes on mercy, justice, and kindness to animals.
			7000	

* This was the first Bengali work printed at this press ; the corrector of the press was a Brahmin imprisoned for seven years for torture.—The Press is designed to furnish Government with printing by convict labor on the same plan formerly so successfully pursued in the Agra Jail.

+ Translated by the Professor of Vernacular Literature, Presidency College, for the Vernacular Literature Society.

SIZE.	PAGES.	PRICE.	COPIES.	
18mo.	108	Rs. 0 8	700	The faithfulness of Sitá, wife of Rám to her husband, amid her wanderings.
12mo.	15	0 2	500	Praise of Ishwar Chandra for advocating Widow re-marriage.
4to.	494	1 8	3000	A loose translation of the Sanskrit Epic poem which treats of the colonization and subjugation of South India by Rám, King of Oude.
16mo.	16	0 0½	1000	The daily duties of a Hindu in bathing, prayer, sacrifices, &c.
16mo.	16	0 0½	1000	Slokes on the different kinds of women. Indecent.
16mo.	432	0 8	2000	The mythological history of Durga and Siva.
8vo.	205	0 8	700	From the Rámáyana. Description of Ayudhea and its Court 2500 years ago, of the Court of Mithila and of hermit life.

Sitáharan,† a Poem by Huri-mohan Kurnakár, Sirkar ...

Purnasakhar khunna bhág, by Tárini Charan Medanni ...

Rámáyana, tr. by Kriti Bás, a barber ...

Nisea Karma, or daily duties of a Hindu ...

Adi Ras, by Káli Dás ...

Annadá Mangal by Bhárat Chandra Roy ...

Adi Parba, tr. by Kriti Bás ...

<i>Ban Parba</i> , tr. by Kṛitī Bās ...	8vo.	161	0 12	1000.	From the Ramayan, Ram's forest life near the Cauvery, and the abduction of Sita his wife, by the king of Ceylon.
<i>Pánjika</i> ...	8vo.	80	0 1½	5000	Almanac.
<i>Svapna Sundar</i> ... by Nandalal Dut of Simla ...	16mo.	32	0 1	500	Poetic Visions in a dream, of knowledge, wisdom, truth, righteousness.
<i>Vīrat Parba</i> , tr. by Káshirám Dás ...	8vo.	111	0 6	1000	From the Mhábhárat. The alliance formed by the Pandavas with king Virát.
<i>Mahimna Stab</i> ...	18mo.	16	0 0¼	1000	Praises of Shiva in 35 slokas, Sanskrit and Bengali.
<i>Kuranga bhánu</i> , tr. by Sierá-dotulla, from the Hindi ...	12mo.	100	0 4	700	From the Hindi into verse, the wanderings and history of the three daughters of a Rajput king.
<i>Vishnu sár byekaran</i> , by Vishnuranam Sthbanta, 2nd ed. ...	12mo.	36	0 2	1000	An elementary Bengali Grammar.
				19,100	Previous year printed.
				30,000	

* Among the books printed in 1856-57 were *Vidhara Manaranjan*, *Anandá Mungul*, *Shabdakalpa latika*, *Kautuk Taranga*, *Chitabálasini*, *Chandra Kánta*, *Upadesh cin*, *Prem Nátab*, *Videá Sundar*, *Man Singha*, *Rasa Manjari*, *Chór Panchás*, *Satyá Nárdayan*, *Káti Eilás*, *Káminí Kumár*, *Mhábhárat*, *Ramáyana*, *Amar Kosha*, *Penasakha Khanna bhág*.

† The publisher of this work, Kázi Sapthi Uddin, warns that it is a copy right, and that no one shall sell a copy unless his Seal is affixed.

Anubudd Press established 1853, Jordáánkho, Balmán Dey Street.

(4)

	SIZE.	PAGES.	PRICE.	COPIES.	
<i>Kalikátá bértábahá patrirká</i> , bi-weekly, by Shyeamachurn Banerji ...	fol.	416	Rs. As. 5 4 Annually.	300	Bi-weekly. Gives news, reviews of Bengali books, poetic pieces, and Editorials on local events.
<i>Sadar Deyani Nazir</i> , 1st, 2nd, 3rd pts. ...	8vo.	530	3 0	500	Sudder Dewani Decisions. Government subscribed for 211 copies for Native Judges.
<i>Dukkini Mátiá</i> , tr. by Madhu Sudan Mukerjee ...	12mo.	14	0 0½	2000	Translation of Hans Anderson's Tale of a Mother, for the Vernacular Literature Society.
<i>Chota Kailás</i> , ditto ditto ...	12mo.	25	0 1	2000	Ditto.
				4800	
				6000	Printed the previous year*

* Among these books were the *Vidhavá bibésha Náatak*, 252 pages, a drama advocating Widow re-marriage. *Latiá mánas* ; *Jánpadáy* ; *Manusher Yátháráta* ; *Hánurop Réjhnás* ; *Sár Marna Sangraha*.

SIZE	PAGES.	PRICE.	COPIES.	
		Rs. As.		
<i>Sáhita Darpan</i> , 1st part, by Tarak Churamani, of the Sans- krit College	18mo.	0 2	500	On Rhetoric for Children, in the form of question and answer.
<i>Shyambazar Vaidélay bogyé- pini</i>	8vo.	gratis	250	Report of a Vernacular School.
<i>Samāsanyita</i> , by Kamalákānta Paudit		gratis	500	Songs in praise of the Goddess Kali. Printed at the expense of the Burd- wan Raja.
<i>Chitábinod</i> , by Rameschandra Mukerjya of Kalná	12mo.	0 6	500	Adapted from the English Drama "The Fatal Curiosity."
<i>Tárá tatra bilásini</i>	18mo.	gratis	500	Relating to Bhagavati from the Mer- kandiyé Purāna. At the expense of the Raja of Andul.
<i>Sangit Sindhu Sudhoday</i>		gratis	500	Songs to the Gods. At the expense of Jagannath Mallik, Zemindar of An- dul.

* The Translator states "he has substituted Bengali names instead of the English names of the original, as being more euphonious in a Bengali Work, and as the latter part of the original was too gloomy, he has substituted something of his own of a more cheerful tone."

	SIZE	PAGES.	PRICE.	COPIES.	
<i>Ayodhya Kānda</i> , tr. by Bipra Dās Tarkabhāṣiṣ, and Nobinchundra Banerjee	8vo.	311	Rs. As. gratis	500	From the Ramāyaṇ relating to Oude. Printed at the expense of the Raja of Burdwan.
<i>Niti Ratna</i>			0 8	500	From the Māhābhārat, and other Shāstras on Ethics.
<i>Bhaskar patrickā</i> , by Gauri Shankar Bhattacharjya	folio	624	8 0 Annually.	400	Tri-weekly. Begun 1838. The Native <i>Times</i> of Calcutta: an advocate of liberal measures.
<i>Hindu ratna</i> . <i>Kamalākara</i> , by Dharmadas Mukerjya	4to.	384	0 8 Monthly	400	Weekly. Treats of Ethics, News, &c.
<i>Chandi</i> , tr. by Gauri Shankar Bhattachāryya	8vo.	167	5 0	500	An edition with the Sanskrit text, 3 Sanskrit commentaries, and a translation into Bengali.
<i>Haloye Malam gun</i> , or Holloway's pills,	18mo.	29	0 4	500	A notice of all the Diseases that can be cured by taking Holloway's Pills.

<i>Vyākaran Sangraha</i> , 2nd ed., by Gopál Chandra Churámani.	18mo.	19	0 2	500	On the parts of Speech, and joining of words in Bengali Grammar.
* <i>Saptini Nátak</i> , by Tárak Chandra Churámani, of Hugly	8vo.	147	1 0	500	Against Hindu Polygamy in the form of a Drama, published under the patronage of Joy Kissen Mukerjee.
				4300 3500	Printed for sale. Printed the previous year.

• Teacher of a Government Vernacular School ; Author of the *Sáhitea Darpan* on Rhetoric, and Translator of the *Ratnábali*, a Drama.

• *Bángalá Press, Champatalá, 1, Sidesheer Chandrá's Lane.* •

	SIZE.	PAGES.	PRICE.	COPIES.	
<i>Dhártpái</i> , by Khetra Mohun Dut, 9th ed.	18mo.	24	Rs. As. 0 1	3000	Addition and Multiplication Tables with English Weights and Measures.
<i>Bhugol Sutra</i> , by Gopál Chandra Bose	18mo.	31	0 1½	1000	Elementary Geography for Schools, from Stewart and other Authors.
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				5500 4450	Printed the previous year.

* Professor in the Sanskrit College : Author also of the *Nai Sār*, a brief treatise on Morals and of *Rome itihās*, a History of Rome.

Bāga Videā Prakāśhiā, Roy's Lane, 6, Bara Bazar.

	SIZE.	PAGES.	PRICE.	COPIES.	
<i>Bāga Videā prakāśhikā Patrikā</i> , Monthly	8vo.	192	Rs. As. 0 12	400	Treats of Literary, Scientific, Moral and Historical subjects. Established in 1856.

	SIZE.	PAGES.	PRICE.	COPIES.	
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<i>Shiebrāntā*</i> by Bipra Chakrabattit†	16mo.	27	partly gratis	2000	The character of the God Siva as given in the Purāns—his bad acts.

* This work has met with a rapid sale among Natives owing to its being illustrated, written in an idiomatic style, and evincing, by its apt quotations from the Shastras, the acquaintance of the Author with his Subject.

† Ex-student of the Sanskrit College, a Christian convert.

	SIZE	PAGES	PRICE.	COPIES.	
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* For the Vernacular Literature Society published by the School Book Society.

† For the Religious Tract Society.

‡ For the Calcutta School Book Society.

§ The original was the earliest Tamil tract in existence, supposed to have been written by Robert de Nobilibus, the celebrated Jesuit Missionary.

SIZE.	PAGES.	PRICE.	COPIES.	
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<i>Americá Abishkeyá</i> ...	18mo.	33	0 1½	2000	The Discovery of America, and conquest of Mexico.
<i>Hastí Itihás</i> , 2nd ed. ...	4to.	7	0 2	1000	Anecdotes of the Elephant, with eight illustrative pictures.
<i>Ushter Itihás</i> , 2nd ed. ...	4to.		0 2	1000	Ditto of the Camel.
				55000	Printed for sale.
				65000	Printed for Gratuitous distribution.
				5,500	Sanskrit.

* This Magazine was established in 1851 by the Vernacular Literature Committee, and is aided by a grant from the Government of India, it has met with signal success. It follows out the plan of the Penny Magazine, and many of its wood cuts were formerly used for that Magazine.

	SIZE.	PAGES	PRICE.	COPIES.	
<i>Pákrájeswar</i> , by Bisheshwar Tarkálankár of Burdwan ...	8vo.	82	Rs. As. 1 0	500†	On cooking according to the Sanskrit Shastras. Almanac.
<i>Pánjika</i>	8vo.	120	0 4	4000	
<i>Vyáakaran Sár</i> , by Dwarkanath Roy*	12mo.	0	0 5	500	A Bengali Grammar.
				5000	

* Pundit in the Hindu School.

† Partly gratuitous.

*Bishop's College Press.**

	SIZE.	PAGES.	PRICE.	COPIES.	
<i>Párbatya Upadesh</i> by Revd. G. Mitre of Howrah	8vo.	64	Rs. As. 0 1½	500	Christ's Sermons on the Mount, ex- plained in the form of Sermons.
<i>Shikshábalí</i>	12mo.	24	0 2	500	Spelling—introductory reading Book.

<i>Práritand anútram</i>	8vo.	8	gratis	500	Form of Prayer.
<i>Psalms of David, Anglo-Bengali</i>	8vo.	681	gratis	200	The Psalter translated by Dr. Key from the Hebrew, and the Bengali, translated by Rev. K. Banerjee.
				750	
				950	Gratuitous.

* At this Press among the books published the previous year, were *Gopál Káminí*, 5000 Copies, by Rám Náráyan, a tale of Bardwan, to inculcate truth. The *Rajdú*, 2000 Copies, a beautiful moral and religious tale translated by Rev. K. Banerjee from Rev. W. Adams King's Messengers.

. *Bhuban Mahima Press established 1856, Chitpoor Road, 101.* .

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<i>Amir Hámza</i>	4to.	388	Rs. As. 1 2	1500	The deeds of forcible proselytism of Hindus by an Arab conqueror in India.
<i>Asvamedh Parba</i> , tr. by Káshi Rám Dás	8vo.	164	0 3	1500	From the Máhábharat: the sacrifice of a horse in proof of Yudisthir being supreme ruler of India.
				3000	

	SIZE.	PAGES.	PRICE.	COPIES.	
<i>Brithá Bhraman</i>	12mo.	62	Rs. As. 0 3	500	A tale of the wanderings and adventures of a Native in various parts of India.
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				3300	

* At this Press was published the previous year *Pratāpadiṭeya Charitra*, the life of the Raja of Sagar island, 2½ centuries ago, when the Sunderbunds were a densely inhabited Country.

+ Late Principal of the Hindu College—author of various literary works, essays and poems.

‡ This work is written in a colloquial style, and has met with great success among the Natives, being extensively read and having a quick sale. It abounds with witty allusions to various evils in Native society, and with proverbial sayings which are used very apropos. The author is bringing out two other works on the same plan.

§ Written in a colloquial style level to the capacity of women—by means of tales, dialogues, short remarks. It has been very useful.

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Sarbārtha Prakāśhika Press established 1856, Gopi Krishnā Pāl Lane 13, Jorasankho.

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22

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† The *Education Gazette* was started on the 4th July 1856. At the close of the 1st year of its existence the number of Subscribers was—

Mofussil .....	.....	.....	.....	421
Town .....	.....	.....	..	98

• The circulation at present is—

Mofussil .....	.....	.....	.....	479
Town .....	.....	.....	.....	83

• And circulation is still on the increase. The paper circulates in about every district of Bengal, but it has as yet reached only the chief or large stations. There are hundreds of Villages in which the existence of the *Gazette* is not yet known, but which it will no doubt reach in course of time. The largest circulation at present is in the following Districts:—Moorshedabad, Dacca, Midnapore, and Mymensing. The Editor is overwhelmed with essays, contributions on literary subjects, and correspondence from all parts of the country, for which he cannot find room in the *Gazette*, and there have been frequent complaints from contributors regarding the non-insertion of their articles. It is highly desirable that the paper should be enlarged, but this would necessarily involve an increase in the price of the paper, which however should be avoided, as such a measure would at once put the paper out of the reach of the class for whom it is chiefly intended.

• Almost every new publication in Bengali is sent to the *Gazette* by the Author to be reviewed. Some articles that originally appeared in the *Gazette* have been printed in pamphlet form and sold largely.

† Among the books of the previous year printed were *Beni Sanhár*, a drama; and the *Driśānta ratna* or Scripture Emblems.

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				16000	

Stanhope Press established 1840, Bow-Bazar 185.

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			3500	Printed gratis.
			3250	Printed the previous year.
			1500	

* This has been acted several times lately and very successfully by amateur natives in Bengali at the expense of Raja Pratab Sing.

+ Pandit of the Sanskrit College.

‡ A very good work on Object Lessons—the *Shishu Shikshak* a similar work is published by the Tract Society.

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* Printed for the Vernacular Literature Committee.

† Principal of the Normal Vernacular School, Hugly, and compiled from lectures given to the pupils there in Natural Philosophy through Bengali.

‡ Head Master of the Normal Vernacular School, Hugly.

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+ This paper circulates as far as the Punjab and Guzerat. It was prosecuted by Government in the Supreme Court in May 1857, but the prosecution broke down, mainly owing to the interpreter of the Court having translated according to what *he* thought the author meant—he translated in a sense contrary to what the passage allowed. It was a specimen of what Courts in the hands of Interpreters may be.

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* Assistant Secretary of the Tatrabodhini Sabha; author or translator of Vedanta Sār or the Vedant philosophy, *Panchadashi* on the same;

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<i>Bhāratavarshiya Itihas</i> , 2nd part, by Nilmoni Bysak, Assistant to Commissioner of Burdwan ...	16mo.	156	0 12	1000	Gives the Musalman period down to the invasion of Baber.
<i>Ahalyed bṛitanta</i> tr. by Madhu- suden Mookerjee† ...	16mo.	118	0 3½	2000	From the "Indian Romance". Life and adventures of a low caste woman in the days of Homayan.
<i>Kishna Chandra Jiban</i> , 4th ed., by Rājib Lochan ...	12mo.	86	0 8	1000	The Mœenas of the Pundits of last century in the Kishnagur district.

* Author of the Kabo Nari.

† For the Vernacular Literature Society.

	SIZE.	PAGES.	PRICE.	COPIES.	
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				4500	
				1000	Gratis.

* Pundit in the Sanskrit College, he is preparing a Sanskrit Dictionary, with the meanings in Bengali.

† For the Vernacular Literature Society.

Vide Ratna Press, established 1851, Akritola Street, No. 10.

	SIZE.	PAGES.	PRICE.	COPIES.	
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<i>Pánjika</i> rāshi ...	8vo.	72	0 4	20000	Almanac.
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<i>Panchāli</i> , 3rd part, by Paśhārath Roy	18mo.	137	1 0	1000	Popular Songs; sung at festivals, in praise of Krishna and Kālī.
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	SIZE.	PAGES.	PRICE.	COPIES.	
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<i>Amár Kosh</i> by Amár Sing ...	18mo.	416	1 0	1000	A Sanskrit Dictionary composed by a Buddhist.
				38000	
				1000	Sanskrit.
				21000	Printed the previous year.

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Books and Pamphlets printed and published in

Number.	Place.	Name of Press.	Name of each Work.	Dialect.
1	Triplicane, Syed Mahomed Jaugeim Khan, Guddno Khan Street ...	Mudu bay Kurushi Press ..	<i>Civil Law</i> ...	Telugu ...
2	Black Town, Davaraya Moodelair Street ..	Vartamana Tarangini Press ..	<i>Circular Orders of the Board of Revenue</i> ...	Ditto ...
3	"	"	<i>Ditto ditto ditto</i> ...	Tamil ...
4	"	"	<i>Blank Forms of Village Accounts</i> ...	Telugu ...
5	"	"	<i>Ditto ditto ditto</i> ...	Tamil ...
6	"	"	<i>Ditto Olungoo ditto</i> ...	Ditto ...
7	"	"	<i>Panchangam</i> ...	Ditto ...
8	"	"	<i>Ditto for Rakshasa</i> ...	Telugu ...
9	Black Town, Gurvapah Street ..	Jnāna Ratnākara Press ..	<i>Saptama Skandham</i> ...	Sanscrit ...
10	"	"	<i>Trunāla Rama Kristna Charitra</i> ...	Telugu ...
11	"	"	<i>Chaudapak Satakam</i> ...	Ditto ...
12	"	"	<i>Narasimsha Sāttakam</i> ...	Ditto ...
13	"	"	<i>Niti Sangraham</i> ...	Ditto ...
14	"	"	<i>Bala Viveka hintamani</i> ...	Ditto ...
15	"	"	<i>Prasunno Raghava Satakam</i> ...	Ditto ...
16	Black Salay Street.	Kalvi Kalinjan Press ..	<i>Salya Parvam</i> ...	Tamil ...
17	"	"	<i>Surgādāna Parvam</i> ...	Ditto ...
18	"	"	<i>Suurya Parvam</i> ...	Ditto ...
19	"	"	<i>Sree Parvam</i> ...	Ditto ...
20	"	"	<i>Pattabishēka ditto</i> ...	Ditto ...
21	"	"	<i>Ammanyam</i> ...	Ditto ...
22	"	"	<i>Ayyasamiyyam</i> ...	Ditto ...
23	"	"	<i>Chittumbala Chukram</i> ...	Ditto ...
24	"	"	<i>Nattar Agreement</i> ...	Ditto ...
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27	"	"	<i>Dattaka Mimamsa</i> ...	Sanscrit ..
28	"	"	<i>Vyavahara Mātrika</i> ...	Ditto ..
29	"	"	<i>Calendar for a Century</i> ...	Telugu ..

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the Town of Madras, during the Year 1855.

Description of each Work.	Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of Pages in each Work.
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} Translations from the first Two Volumes of the Circular { } Orders in English .. {	500	280	7 0 0	370
	500	245	7 0 0	318
These forms were recently adopted in supersession of the old irregular forms kept in cadjans ..	14000	Printed for Government.		32
Ditto ditto ditto ..	2100	Ditto Ditto		27
Ditto ditto ditto ...	4500	Ditto Ditto		27
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Ditto for the year Rakshasa (1854-55) ..	2000	1177	0 4 0	38
The 7th khanda of Bhagavata describing the devotion of Pracrabhatta, a Devotee ..	1000	450	0 3 0	78
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A Telugu Instructor, a Primer ..	1000	950	0 0 9	72
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The 9th parba of the Mahabharat, giving an account of Duryodhan, General Challenge ..	1000	750	0 5 0	20
The 10th part of the Mahabharat ..	1000	75	0 11 0	44
No description obtainable ..	1000	750	0 5 0	20
The 11th part of Mahabharat, containing the Wailings of the Pandavs for those slain in battle ..	1000	750	0 4 0	16
The Chapter on the Coronation of Dharma Raja or Judhisteer ..	1000	750	0 5 0	20
Rishis persuading Judhister to accept the Crown ..	600	500	0 12 0	52
An Astrological Work on the configuration of the Heavens ..	600	500	0 12 0	52
Ditto ditto ditto ..	600	500	0 4 0	9
N. B. The work is said not to exist ..	1700	1000	0 1 0	48
A Controversy between Kuvera and Manmatah on the claims of wealth and beauty ..	500	0	2 0 0	0
A Work on Horoscopes ..	500	0	1 0 0	0
A Treatise on Adoption ..	500	0	1 0 0	0
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Calendar containing the Christian, Mahomedan and Hindu Years ..	0	0	0 0 0	0

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Books and Pamphlets printed and published in

Number.	Place.	Name of Press.	Name of each Work.	Dialect.
30	Black Town, Armenian Street ..	Hindu Press ..	<i>Primer</i> ...	Tamil ..
31	"	"	<i>History of the discovery of America, Part II.</i> ...	Telugu ..
32	"	"	<i>Ditto of England, Part I.</i> ...	Tamil ..
33	"	"	<i>Ditto of ditto ditto</i> ...	Telugu ..
34	"	"	<i>Ditto of India, Part II.</i> ..	Ditto ..
35	Black Town, Popham's Broadway	Church of Scotland Mission Press ..	<i>Watt's 2nd Catechism</i> ...	Tamil ..
36	Black Town, Pagodha Street ...	Lakshmi Vilasor Telugu Press ...	<i>Bhaskara Satakam</i> ...	Ditto ..
37	"	"	<i>Sumati Satakam</i> ...	Telugu ..
38	"	"	<i>Regulations and Accounts of Government</i> ...	Ditto ..
39	"	"	<i>Rukmani Panyam</i> ...	Ditto ..
40	"	"	<i>Pandava Gita</i> ...	Sanscrit ..
41	"	"	<i>Village Munsiff's Regulations</i> ...	Telugu ..
42	Black Town, Lingchelly Street ...	Lakshmi Vilasa Tamil Press ...	<i>Tilla Pathitha Padadhi</i> ..	Tamil ...
43	"	"	<i>Sadamalai Pathitha Padadhi</i> ..	Ditto ...
44	Chulay Langar Pappiah's Street ...	Kalvi Pravāham Press ..	<i>Hari Chuvadi</i> ..	Ditto ...
45	"	"	<i>Badra Giryar</i> ..	Ditto ...
46	"	"	<i>Viveka Chintamani</i> ..	Ditto ...
47	"	"	<i>Vuvarana Sangraham</i> ..	Ditto ...
48	"	"	<i>Teroovengada Malai</i> ..	Ditto ...
49	"	"	<i>Teruva Sagum</i> ..	Ditto ...
50	"	"	<i>Sudarsana Githai</i> ..	Ditto ...
51	"	"	<i>Pambathi Akupai</i> ..	Ditto ...
52	"	"	<i>Amaram</i> ..	Sanscrit ...
53	"	"	<i>Surati Satakun</i> ..	Telugu ...
54	"	"	<i>Bāla Rāmāyanam</i> ..	Sanscrit ...
55	"	"	<i>Kristna Satakam</i> ..	Telugu ...
56	"	"	<i>Gajendra Mokshum</i> ..	Ditto ...
57	"	Menucanam Press ..	<i>Pauchangam</i> ..	Tamil ...
58	"	"	<i>Upadesa Ummai</i> ..	Ditto ...
59	"	"	<i>Ramayana Kirthamai</i> ..	Ditto ...
60	"	"	<i>Kanakadhī Kāram</i> ..	Ditto ...
61	"	"	<i>Krishnay Thūthu</i> ..	Ditto ...
62	"	"	<i>11th Nigandu</i> ..	Ditto ...

* Not knowing having published for

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the Town of Madras, during the Year 1855.

Description of each Work.	Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of Pages in each Work.
Containing primary lessons in the language ..	*1000	0	0 1 0	54
An Exposition of Robertson's Account of Columbus' discovery of America ...	500	0	0 2 6	63
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Ditto ditto ditto ditto ...	1000	0	0 3 0	45
Ditto of Guy's School History of India ...	1000	0	0 3 0	95
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An Ethical work in 100 Stanzas ...	5000	100	0 8 0	0
Ditto ditto ditto ...	500	200	0 2 0	0
A Translation from the English Code ...	500	0	17 0 0	0
Marriage of Krishna with Rukmani ...	500	0	0 2 0	0
A Tale relating to the Pandavas ...	500	0	0 2 0	0
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A Devotional treatise in honor of the Image in the Triptety Pagoda ...	500	0	0 0 6	0
A Book of spiritual Songs ...	750	0	0 4 0	0
The advantages of piety—a Version from Sanscrit ...	500	0	2 8 0	0
An Essay on the nature of true Piety ...	700	0	0 0 6	0
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An Ethical work in 100 Stanzas ...	1000	0	0 0 6	0
Compendium of Ramayana ...	1000	0	0 0 6	0
An Ethical work dedicated to Kristna ...	700	0	0 0 6	0
A Version of the 8th part of Bhagavata, describing the miraculous deliverance of an Elephant from an allegator ...	100	0	0 0 9	0
Almanac ...	3000	0	0 1 6	0
A treatise on the rules of morality ...	500	0	0 0 0	0
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Books and Pamphlets printed and published in

Number.	Place.	Name of Press.	Name of each Work.	Dialect.
63	Narama Palayam Veda Vināyaka Street ...	Viveka Vilakka Press ..	<i>Subiamanyar Vjirutham</i> ..	Tamil ...
64	Chulay Konai Street	Ilakanā Kavi Press	<i>Mutta Tandavas</i> ..	Ditto ...
65	"	"	<i>Kaivalyām</i> ..	Ditto ...
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67	"	Pravācara Press ...	<i>Nanavettie</i> ..	Ditto ...
68	"	"	<i>Vikramarka Charitra</i> ..	Telugu ...
69	"	"	<i>Mastan Saib Padal</i> ..	Tamil ...
70	"	"	<i>Lāvanya Satakum</i> ..	Telugu ...
71	"	"	<i>Malikarjuna Satakum</i> ..	Tamil ..
72	"	"	<i>Narasingha Satakum</i> ..	Telugu ..
73	"	"	<i>Venugopala Satakum</i> ..	Ditto ..
74	"	"	<i>Kural</i> ..	Tamil ...
75	"	"	<i>Ramayana Hirtamai</i> ..	Ditto ...
76	"	"	<i>Prahlada Charitra</i> ..	Telugu ..
77	"	"	<i>Dasarathie Satakum</i> ..	Ditto ...
78	"	"	<i>Anaram</i> ..	Sanscrit ..
79	"	"	<i>Manavala Naraina Satakum</i> ..	Tamil ...
80	"	Pūrna Chandrōda- yam Press ..	<i>Panchangam</i> ..	Ditto ..
81	"	"	<i>Vocabulary</i> ..	English & Sanscrit ..
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84	Nagatha Coil Masu mak Hassen Street ...	Mayūn Lakbar Press ...	<i>Campbell's Selections</i>
85	"	"	<i>The Khoran</i> ..	Persian ...
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87	Black Town, Gopu Venotuchella Street ..	Jyotisha Kalanithe Press ...	<i>Adi Parvam</i> ..	Ditto ...
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89	Black Town, Govin- dappa Naick's Street ...	Kalanithe Press ...	<i>Vyakharana Siddhanta Kau- mudi</i> ..	Sanscrit ...
90	"	"	<i>Raghuvamsa</i> ..	Ditto ..
91	"	"	<i>Krishna Karnamontam</i> ..	Ditto ...
92	"	"	<i>Vocabulary</i> ..	English and Telugu

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the Town of Madras, during the year 1855.

Description of each Work.	Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of Pages in each Work.
A Treatise in honor of Subramanyar	500	0	0 0 4	0
A Book of Prayers addressed to Sabhapaty	1000	0	0 0 0	0
A Theological work	500	0	0 0 0	0
A Book of Prayers addressed to Sabhapaty	700	700	0 4 0	0
Ditto ditto ditto	100	100	0 8 0	264
Tales of Vikramarka King of Ougein	100	100	0 8 0	264
A Theological work, with prayers appended	150	150	0 8 0	264
Amatory Poem, lamentations of a disappointed Lover	0	0	0 1 3	24
A formulary of Prayers addressed to Siva, the Devotee addresses his prayers to Siva as a Lover, himself the Devotee Mistress, a Spouse	0	0	0 1 3	23
A hundred Stanzas on morality with prayers addressed to the 4th Avatar Narsingha	0	0	0 1 3	23
Prayers addressed to Kristna	0	0	0 1 3	23
A splendid work on Ethics by Valluvarone, one of the best Books in India	0	0	1 4 0	560
A Dramatic Composition, representing Rama's life	0	0	0 12 0	378
The 7th Canto of Bhagavata	0	0	0 6 0	100
A Treatise on morality, addressed to Rama	0	0	0 4 0	100
Synonymo	0	0	0 0 0	0
A Tract on Social duties	0	0	0 4 0	100
An Almanac	1000	1000	0 0 6	18
...	0	0	0 0 0	0
An Almanac	300	0	1 0 0	40
Ditto	300	0	1 0 0	40
...	600	500	0 0 0	0
...	200	0	0 4 0	0
Translation of the Civil Regulations of Government	300	0	7 0 0	400
The 1st parba of the Mahabharata	600	0	1 4 0	120
An Almanac	500	0	0 4 0	80
A Work on Sanscrit Grammar	600	0	0 0 0	148
A Historical Poem being a History of Rama's progenitors	500	0	0 0 0	123
Prayer addressed to Krishna	500	50	1 8 0	224
...	1000	0	0 0 0	264

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Books and Pamphlets printed and published in

Number.	Place.	Name of Press.	Name of each Work.	Dialect.
93	Black Town, Govindappa Naick's Street ...	Juāna Sūryōdayam Press ..	<i>Tika Amaram</i> ..	Sanscrit ..
94	"	"	<i>Bālasiksha</i> ..	Telugu ..
95	"	"	<i>Venama Padyamulu</i> ..	Ditto ..
96	Washerpet Tiruvatter High Road ...	Saraswati Nilyam .	<i>Tārāsasankum</i> ..	Ditto ..
97	"	"	<i>Raghuvamsaw</i> ..	Sanscrit ..
98	"	"	<i>Ashlapathe</i> ..	Ditto ..
99	"	"	<i>Bhētāl Panchavinsati</i> ..	Ditto ..
100	"	"	<i>Bālasiksha</i> ..	Telugu ..
101	"	"	<i>Kālmratam</i> ..	Sanscrit ..
102	"	"	<i>Mani Munjeri Bodhmi</i> ...	Ditto ..
103	"	"	<i>Siva Kertanai</i> ...	Telugu ..
104	"	Atiya Saraswati Viveka Ratnakura Press ...	<i>Tārāsasānkam</i> ...	Ditto ..
105	"	"	<i>Raghuvamsaw</i> ...	Sanscrit ..
106	"	"	<i>Ashlapathe</i> ...	Ditto ..
107	"	"	<i>Bhētāl Panchavim Sati</i> ...	Ditto ..
108	"	"	<i>Bālasiksha</i> ..	Telugu ..
109	"	"	<i>Mani Munjeri Bodhim</i> ...	Ditto ..
110	"	"	<i>Kalamraiam</i> ...	Sanscrit ..
111	"	"	<i>Siva Kertanai</i> ..	Telugu ..
112	Royapoorum Manar samy Coil Street.	Vivekādarsam Press	<i>Mahabharata</i> ...	Sanscrit ..
113	Royapoorum Mādā Coil Street ...	Kalvi Kadal Press .	<i>Yenchuvadi</i> ..	Tamil ..
114	"	"	<i>Harechinady</i> ..	Ditto ..
115	"	"	<i>Ilakkam</i> ...	Ditto ..
116	"	"	<i>Arnachella Puranam</i> ...	Ditto ..
117	"	"	<i>Triuppukal</i> ..	Ditto ..
118	"	"	<i>Tales of Nalu Muntri</i> ..	Ditto ..
119	"	"	<i>Yelpa</i> ...	Ditto ..
120	"	"	<i>Muhalāyiram</i> ...	Ditto ..
121	"	"	<i>Tales of Twelve Muntri's</i> ...	Ditto ..
122	Triplicany Nataca Salay Street ...	Vaniya Darpuna Press ...	<i>Sri Vishnu Pura</i> ...	Sanscrit ..
123	"	"	<i>Nyāya Bhāshakam</i> ...	Ditto ..
124	"	"	<i>Niti Chandrika</i> ...	Telugu ..
125	"	"	<i>Niti Sangraham</i> ...	Ditto ..
126	"	"	<i>Akshara Gucham</i> ...	Ditto ..
127	"	"	<i>Nala Charitra</i> ...	Ditto ..
128	"	"	<i>Bala Vyākaranam</i> ...	Ditto ..
129	Triplicany Khyboddun Khan Bahadur Street ...	Maduba Gonsen Press ...	<i>The Koran</i> ...	Persian ..

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the Town of Madras, during the year 1855.

Description of each Work.					Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of Pages in each Work.
A Sanscrit Glossary with Telugu explanation	..	1000	140	1 4 0	400			
A Primer	..	1000	870	0 3 0	80			
A Treatise on practical morality	..	1000	650	0 3 0	84			
An account of Tara, who fell in love with the Moon	..	500	62	0 8 0	86			
A Poetical History of Rama's progenitors	..	500	42	2 0 0	268			
Songs delineating Krishnah's life	..	300	150	0 8 0	86			
Twenty-five Fables recited to Vivkramārka by the King of demons	..	300	125	0 3 0	90			
A Primer	..	500	0	0 0 0	62			
An Astroligical Work	...	500	0	0 0 0	262			
A Work setting forth the identity of the soul with God	..	300	0	0 0 0	97			
Prayers to Siva	...	300	0	0 0 0	12			
History of Tārā's love with the Moon	..	500	62	0 8 0	86			
History of Rama's progenitors	..	500	42	2 0 0	268			
Songs delineating Krishnah's life	..	300	150	0 8 0	86			
Twenty-five fables recited to Vikramarkaly, the King of the demons	..	300	125	0 3 0	90			
A Primer	..	500	0	0 0 0	62			
A Work setting forth the identity of the soul with God	...	300	0	0 0 0	97			
An Astrological Work	...	500	0	0 0 0	262			
Prayers to Siva	..	300	0	0 0 0	12			
Life of the Pandus and Kurus	..	600	0	30 0 0	2500			
Multiplication Table, integral and fractional	..	1000	0	0 0 9	54			
Alphabet	..	1000	0	0 0 6	40			
Numeration Table	..	1000	0	0 0 4	24			
A Siva Puranic Work	...	1000	0	0 6 0	192			
A Collection of Songs in praise of Soobramaneya	..	1000	0	0 0 9	72			
Instructive Tales, related by Four Ministers of Stato	..	1000	0	0 0 8	48			
A Theological Work of the Vaishnav sect	...	700	0	0 8 0	100			
A work of Prayers addressed to Vishnu	..	600	0	0 8 0	130			
Instructive Tales, related by Twelve Ministers of Stato	..	1000	0	0 0 0	192			
One of the 18 Purans	..	500	0	0 0 0	(
A Theological Work advocating the opinions of the Vaistnava sect	..	500	0	0 12 0	120			
A choice Collection of Moral Sayings	..	500	0	0 12 0	120			
A Hundred Moral Sayings	...	500	0	0 2 0	30			
A Primer	..	1000	0	0 4 0	72			
A Portion of the Mahabharat	..	500	0	0 4 0	72			
An Abridgment of Telugu Grammar	..	500	0	0 4 0	50			
...	0	0	0 0 0

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Books and Pamphlets printed and published in

Number.	Place.	Name of Press.	Names of each Work.	Dialect.
130	Triplicanny Large Musjed Street ..	Mukudul Akbar Press ...	<i>Mandayum Nrbura Javajir</i>	Persian ...
131	Triplicanny Chetti Tottan Muktar Unnisa Begum Street ...	Madubay Gonsen Press ..	<i>Jentry</i>	Ditto ...
132	Triplicanny Pubi Bone Bazar, Oil Mongors Stroot ...	Vidiva Ratnāmrum Press ...	<i>Radha Chintamani</i>	Tamil ...
133	"	"	<i>Niti Vamba</i>	Ditto ...
134	"	"	<i>Ramayana Kirtuna</i>	Ditto ...
135	"	"	<i>Nexjeri Velakom</i>	Ditto ...
136	"	"	<i>Nala Charitrum</i>	Ditto ...
137	Black Town, Mullah Street ...	Muttamil Klakka Press	<i>Pattanadhar Pādal</i>	Ditto ...
138	"	"	<i>Panchatantram</i>	Ditto ...
139	"	"	<i>Tirupporur Samatitanurm</i>	Ditto ...
140	"	"	<i>Tamkai Mali Chumed</i>	Ditto ...
141	"	"	<i>Mamjinana Vemba Malai</i>	Ditto ...
142	"	"	<i>Pacheappa Moodliars Charitram</i>	Ditto ...
143	"	"	<i>Niti Neri Viukkam</i>	Ditto ...
144	"	"	<i>Parama Vuthra Kandam</i>	Ditto ...
145	"	"	<i>Vakkundam or Māturai</i>	Ditto ...
146	"	"	<i>Nara Polhi Patham</i>	Ditto ...
147	"	"	<i>Yenchuvade</i>	Ditto ...
148	"	"	<i>Juana Krimme</i>	Ditto ...
149	"	"	<i>Manavala Naraina Selacum</i>	Ditto ...
150	"	"	<i>Tales of Muppathherundie Pratinē</i>	Ditto ...
151	"	"	<i>Tirn Kural Mālam</i>	Ditto ...
152	Black Town, Pop-ham's Broadway.	American Mission Press ...	<i>1st Book of Lessons in Reading</i>	Tamil ...
153	"	"	<i>Ditto ditto</i>	Hindoostanee ...
154	"	"	<i>Ditto ditto</i>	English and Tamil ...
155	"	"	<i>Ditto ditto</i>	English and Hindoostanee ...
156	"	"	<i>Ditto ditto</i>	Ditto ...
157	"	"	<i>2nd Book of Lessons in Reading</i>	Hindoostanee ...
158	"	"	<i>Ditto ditto</i>	English and Hindoostanee ...
159	"	"	<i>Vocabulary</i>	Ditto ...
160	"	"	<i>Instructor, No. I.</i>	English and Hindi ...
161	"	"	<i>2nd Book of Lessons</i>	Tamil ...
162	"	"	<i>Itakana Chinooka Vinavida</i>	Ditto ...
163	"	"	<i>Geography</i>	Telugu ...

dix A.—(Continued.)

the Town of Madras, during the Year 1855.

Description of each Work.		Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of Pages in each Work.
A Mahomedan Work on Religious and Social duties	...	150	0	0 0 0	45
A Calendar	...	50	0	0 6 0	16
Tales from the Persian into Tamil	...	500	0	1 12 0	108
A hundred Stanzas on Moral subjects	...	500	0	0 0 6	28
A Dramatic Work, being a History of Ranna	...	500	0	0 6 0	400
A Theological Work, an introduction to self-knowledge	...	1000	0	0 0 2	16
The Adventures of Nala	..	500	0	0 1 6	104
A Work on the transitory character of all sublunary pleasures	...	600	600	0 0 6	48
Instructive Tales from the Sanscrit	...	500	500	0 4 0	68
Praises addressed to Subramuneya of Terooporor	..	600	600	0 0 6	48
Praises addressed to Subramuneya of Chirtani	...	500	500	0 4 0	36
A Collection of Prayers addressed to the Sun	..	500	500	0 4 0	36
Memoir of Pachoappah	..	1000	1000	0 0 0	0
An Ethical Treatise	...	500	500	0 1 6	21
A portion of the Scanda Purana	...	500	200	2 0 0	478
An elementary Treatise on Morality	...	1000	1000	0 2 0	72
Avayar's Thirty Aphorisms	...	500	500	0 4 0	40
Multiplication Tables	...	1000	1000	0 0 9	56
Spiritual Songs	...	600	600	0 3 0	24
A Treatise on Morality	..	750	750	0 0 9	28
Tales of 32 Images carved on the throne of Vikramarka	..	750	750	0 4 0	248
The famous Kural by Vallurow	...	750	750	0 3 0	170
Self-descriptive	...	3000	0	0 0 0	40
		1500	0	0 0 0	44
		3000	0	0 0 0	96
With interlinear translations	..	1500	0	0 0 0	92
		1500	0	0 0 0	92
Self-descriptive	...	1500	0	0 0 0	54
		1500	0	0 0 0	111
		300	0	0 0 0	320
With Hindi translation	...	5000	0	0 0 0	118
Catechism of Tamil Grammar	..	5000	0	0 0 0	160
		3000	0	0 0 0	90
		400	0	0 0 0	126

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Books and Pamphlets printed and published in

Number.	Place.	Name of Press.	Name of each Work.	Dialect.
164	Black Town, Pop- ham's Broadway.	American Mission Press ..	<i>Rules of Procedure</i> ..	Tamil ...
165	"	"	<i>Ditto ditto</i> ..	Telugu ...
166	"	"	<i>Luke's Gospel</i> ...	Ditto ...
167	"	"	<i>John's ditto</i> ...	Ditto ..
168	"	"	<i>Ditto ditto</i> ...	Tamil ...
169	"	"	<i>Epistles to the Romans</i> ...	Ditto ...
170	"	"	<i>Thoughtless Beg and Shek wise men</i> ...	English and Hin- doostance ...
171	"	"	<i>Come to Jesus</i> ..	Telugu ...
172	"	"	<i>The Order in Salvation</i> ...	Ditto ...
173	"	"	<i>Romanism questioned</i> ...	Tamil ...
174	"	"	<i>Folly of Demon-worship</i> ...	Ditto ..
175	"	"	<i>Upadesa Sangraham</i> ...	Ditto ...
176	"	"	<i>Spiritual Teaching</i> ...	Ditto ...
177	Vepery Mada Coll Street ...	Ohristian Know- ledge Society's Press ...	<i>Ilakkuna Nul Chumkka Vina Vidai</i> ...	Ditto ...
178	"	"	<i>Bishop Taylor's introduction to a Holy Life</i> ...	Ditto ...
179	"	"	<i>A Collection of Scriptural Passages</i> ...	Ditto ...
180	"	"	<i>The Church Catechism</i> ...	Ditto ...
181	"	"	<i>A Primer</i> ...	Ditto ...
182	"	"	<i>Introductory Catechism</i> ...	Ditto ...

dix A.—(Concluded.)

the Town of Madras, during the Year 1853.

Description of each Work.		Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of Pages in each Work.
Issued by the S. U. for the trial of Civil Suits	...	300	0	0 0 0	28
Ditto Ditto	...	300	0	0 0 0	82
} Scriptural	...	10,000	0	0 0 0	240
	...	10,000	0	0 0 0	180
	...	1500	0	0 0 0	146
	...	1500	0	0 0 0	78
} Religious	...	500	0	0 0 0	12
	...	10000	0	0 0 0	60
	...	500	0	0 0 0	42
	...	1000	0	0 0 0	108
	...	20 0	0	0 0 0	36
	...	500	0	0 0 0	90
	...	100	0	0 0 0	68
Introductory Tamil Grammar (a re-print)	...	2000	646	0 1 6	34
A Scriptural Work	...	500	Printed for a private individual..		52
Ditto (a re-print)	...	500	42	0 1 2	65
Ditto (a re-print)	...	2000	137	0 1 2	14
	...	2000	424	0 1 2	26
A Scriptural Work (a re-print)	...	2000	192	0 1 6	29

A. J. ARBUTHNOT,

Director of Public Instruction.

Appendix B.

Newspapers and other Periodicals printed and Circulated in the Town of Madras during the Year 1855.

Place.	Name of Press.	Name of each Newspaper or other Periodical.	Language.	Description of each Newspaper or other Periodical.	Name of Editor on the 31st December 1855.	Circulation of each.	Price of each per Copy.
Black Town, Derazaya Mudali's Street	Vartamana Press	Tarangini	Telugu	Journal of General Intelligence, chiefly translations from English Newspapers	...	120	1 0 0
Ditto	Rajavriti Bothini Press	Rajavriti Bohini	Tamil	Ditto ditto ditto	...	100	0 10 8
Pantheon Road	Dravidian Press	Dinavarthamani	Ditto	Journal of General Intelligence. Domestic, Foreign, &c., ...	Rev. P. Percival	1000	0 2 0
Black Town, Masumak Hussan Street	Mayan Lukbar	...	Persian and English	Published twice a Week	...	24	0 0 0
Triplicane, Chetty Tottam Muttayar Unnisa Begam Street	Madubay Gouseah	...	Persian	...	...	50	1 0 8
Black Town, Popbam's Broad Way	American Mission Press	Quarterly Repository	Tamil	A Quarterly Journal	...	800	0 0 0

A. J. ARBUTHNOT,

Director of Public Instruction.

Appendix C.

Bengali Books printed in 1820.

<i>Karunā Nidhān bilās.</i>	} On Krishna.	<i>Chaitanya Chritamrita</i> —On Chaitanyen.
<i>Padanka Dut.</i>		<i>Rasa Manjari. Adiras Rasa.</i>
<i>Vilva Mangal.</i>		<i>Padavali, Rati kal, Rati bilas.</i> } Amatory.
<i>Nārad Sambād.</i>		<i>Betal, totā itihās, Bātrish singhāsān.</i> —Tales.
<i>Gita Govinda.</i>		<i>English Grammer in Bengali.</i>
<i>Chandi, Annada Mangal.</i> —On Durga.		<i>Works on Music, Dreams, Astrology.</i>
<i>Mohimna Stab.</i>		<i>Medicine, Ceremonial impurities R. Ray's</i>
<i>Gunga Bhakti</i> —On Shiva Gunga.		<i>translations of the Upanishads, Chanak's</i>
<i>Narottam bilas.</i>		<i>Stokes, Hitopadesh, Almanacs.</i>

Appendix D.

Bengali Books printed from 1822 to 1826.

<i>Panchānga Sundari.</i> —On Astrology.	<i>Tuti Nāma.</i> —Parrot Tales.
<i>Din Kaumudi.</i> —On observing particular days.	<i>Radhar Sahasra Nām.</i> —On Radha.
<i>Ananda Lahari.</i> —On Durga.	<i>Bhagavati Sahasra Nam.</i> —On Bhagavati.
<i>Ruti Manjari.</i> —Obscene.	<i>Vishnu sahasra Nām.</i> —On Vishnu.
<i>Tarpan.</i> —On funeral rites.	<i>Kāk Chāritra.</i> —Divination by Crows.
<i>Radhika Mangal.</i> —Praise of Radhika.	<i>Vidyea Sundar.</i> —An Amatory Tale.
<i>Gunga Bhakti Tarangini.</i> —On the Ganges.	<i>Nala Damayanti.</i> —A Tale.
<i>Padānka Dut.</i> —On Krishna Footstep.	<i>Kalanka Bhanjan.</i> —On Krishna.
<i>Mitākshara Darpan.</i> —On Hindu Law.	<i>Prabodh Chandrodoy.</i> —A Metaphysical Drama.
<i>Bātrish Singhāsān.</i> —A Tale.	<i>Gyān Chandrikā.</i> —On Morals.
<i>Self Guide to English.</i>	<i>Prāntosān.</i> —On Hindu Atonements.
<i>Chānakya.</i> —Moral Shlokes.	<i>Sangit tarangini.</i> —On Hindu Music.
<i>Nārad Sambad.</i> —On Krishna.	<i>Panjika.</i> —Almanac.
<i>Nyāya.</i> —Hindu Philosophy.	<i>Amar Kosh.</i> —A Dictionary of Sanscrit.

Appendix E.

List of Bengali Books patronized by Government for the use of the College of Fort William.

							Copies	Price of each Copy.	
1802	Batrish Singhāsan, Tales	...	...	...	...	100	@	6 0 0	
1802	Lipi mālā	..	...	...	...	100	@	6 0 0	
1802	Dauder Git	...	...	...	...	100	@	6 3 2	
1802	History of Rājā Pratāpāditya	...	...	...	...	100	@	5 0 0	
1802	Rāmāyana, in 5 vols.	...	...	...	...	100	@	24 0 0	
1802	Mahābhārata, in 4 vols.	...	...	...	...	100	@	8 0 0	
1802	Itiupadesha (old)	...	...	...	...	100	@	8 0 0	
1802	Carey's Bengali Grammar	...	...	...	...	100	@	4 0 0	
1802	Ditto ditto Dialogues	..	...	...	...	100	@	8 0 0	
1802	Forster's Bengali Vocabulary, in 2 vols	...	...	...	...	100	@	55 0 0	
1805	History of Rājā Krishna Chandra Roy	...	...	...	...	100	@	5 0 0	
1805	Tota Itihas	...	...	...	...	100	@	6 0 0	
1816	Purush Parikha	...	...	...	...	100	@	8 14 6	
1822	Dattaka Kaumudi	...	...	...	...	80	@	1 0 0	
1822	Vyāvasthā Sangraha, by Lukshmi Narayana	...	...	...	...	100	@	2 0 0	
1824	Mitāksharā Darpana	...	...	...	...	100	@	17 9 7	
1825	Carey's Bengali Dictionary, in 2 vols.	...	...	...	...	100	@	100 0 0	
1827	Vyāvasthā Sangraha, by Ramjoy Tarkulankār	...	...	...	...	100	@	9 12 0	
1829	Marshman's Bengali Dictionary, in 2 vols.	...	...	...	...	100	@	24 0 0	
1829	Johnson's Bengali Dictionary, Mendies' edition, { 1st vol.	...	...	...	...	10	@	8 0 0	
	in 2 vols. { 2nd vol.	...	...	...	...	50	@	10 8 0	
1829	Anecdotes of Virtue and Valour	...	...	...	...	50	@	2 0 0	
1831	Ramcomul Sen's English and Bengali Dictionary, in 2 vols.	...	...	...	...	100	@	50 0 0	
1836	Mahābhārata, new edition, in 2 vols.	...	...	...	...	10	@	10 0 0	
1846	Bangalar Itihas	...	...	...	...	100	@	2 0 0	
1846	Betalpanchabinshati	...	...	...	...	100	@	3 0 0	
1847	Gunadāmangal, in 2 vols.	...	...	...	...	100	@	6 0 0	
1847	Shāmā Charan Sircar's Bengali Grammar	...	...	...	...	100	@	10 0 0	
1852	Kusumāvali or Poetical Selections in Bengali	...	...	...	...	100	@	2 0 0	

Appendix F.

List of Persian and Urdu Presses, registered under Act XV. of 1857.

Name of the Presses.	Where situated.
Mahomuddy Press	No. 70, Hurrinbary Lane.
Ahmoody Press	No. 22, Mussulman-para Lane.
Jaum Jahanama Press	No. 26, Shurriff Duffry's Lane.
Barkotoo Press	No. 19, Kurrimbux Khansama's Lane.
Tibco Press	No. 13, Gardoner's Lane.
Summuddoo Press	No. 28, Jaun Bazar Street.
Mujhurol Ujaib Press	No. 7, Moonsheo Dodarbux's Lane.
Nujmus Sadut Press	No. 5, Nazir Nujeeboolla's Lane.
Mahomuddy Press	No. 96, Jaun Bazar Street.
Solemanee Press	No. 15-4, Culinga Lane.
Ahmuddy Press	No. 23, Culinga Bazar Street.
Falameo Press	No. 23-6, Kurrimbux Khansama's Lane.
Mukhy Nubeeba Press	No. 19, Gardoner's Lane.
Muthy Kurinee Press	No. 5, Misroe Gunj.
Muthaul Unwar Lithographic Press	No. 58, Taltolla Lane.
Heedaestool Eslam Press	No. 9, Sooker Sircar's Lane.
Sultanul Aukhar Press	No. 21, Culinga Bazar Street.
Rubbee Press	No. 24, Jaun Bazar 4th, Lane.
Mustophye Press	No. 9, Wellesley Street.
Mushuree Press	No. 9, Wellesley Street.

Appendix G.

Works composed by one Pandit in the Burdwan district.

Chandamanjari tikk.—On Prosody, expressing Krishna's praises also.

Sānti Shatak tikk.—On earthly vanity.

Suodāchār Nirnay.—Vaishnav ritualism.

Dhātu dipa.—Metrical explanation in 500 Slokes of Sanscrit roots in the order of the ten conjugations.

Anadi Kosha.—Metrical Dictionary of words with one word with two meanings.

Rogārnavatarini.—6,000 Slokes on Medical treatment.

Arishta Nirupana.—400 Slokes on the various symptoms of approaching death.

Sarira Vivritti.—Poem on the progress of gestation, and bodily humors.

Lehā Darpan.—On letter writing.

Dvaita Siddhānta dipikā.—The Human and Divine Spirit not one.

Durjān Mihira Kalanala.—Defence of Vaishnavism.

Govinda Charita.—Radha's lament.

Alata Chakra banida. by transposing each letter in succession from the beginning to the end, first the 32 syllables from right to left and then the 32 from left, to right 2 Slokes give materials for 64 Slokes.

Govinda Medhaday.—800 Slokes on Radha's female attendants.

Hari, Gauristotra tikk.—Praise of Siva.

Shrutādhyaya tikk.—On Krishna,

Sansaya Satani.—Comment on Bhagavat Purana.

Radhā Krishna Stotra.—Or Krishna, may be read either forward or backward.

Dāikā Nirnaya.—The qualifications of a spiritual guide.

Bhavana Prasa.—Slokes on Krishna in a species of alliteration.

Stavakadamba.—Praises in 76 Slokes of Chaitanya, Krishna.

Bhakta lilamrita.—Summary from the 18 Puranas of all referring to Krishna.

Hariker Stotra.—On Vishnu and Shiva's praises, every Sloke has two senses, one relating to Vishnu, another to Shiva.

Shiva Sarmada Stotra.—Praises of Shiva, two senses in this also.

Shiva Sarmada Stotra tika.—A Commentary.

Anta Slapikā.—4 Slokes in question and answer, so framed, that the answer to one question gives the answer to all the questions in the same Sloke.

Yama Shatpadi tikk.—Praises of Narayana.

Govinda rupamrita.—41 Slokes giving the qualities of Krishna.

Krishna Keli Sadhakar.—400 Slokes on Krishna.

Bhakta Mālā.—5000 Slokes on Krishna.

Parākya Mata Khandani.—The Milk-women were Krishnas wives.

All the above are in Sanscrit. In Bengali there are only two *Krishna-vilās*, Krishnas sports; *Rāna-rasayan*, 30000 Slokes on Ram; and *Patra Prakas* on letter writing, the examples in Sanscrit, the explanation in Bengali.

Appendix H.

Publications of the Vernacular Literature Society, up to 31st May, 1857.

Names of Publications.	Translator.	Price.	Number of Copies Printed.
Life of Lord Clive	Hara Chunder Dut	0 4 0	1,400
Robinson Crusoe	Rev. J. Robinson	0 8 0	1,000
Ditto 2nd edition	" "	0 6 0	1,000
Lamb's Tales	Dr. Roer	0 6 0	1,500
Selections from Bengali Press..	Compiled by Rev. J. Long ...	0 4 0	750
Ganges Canal	Rev. J. Robinson	0 2 6	1,000
Selections from Percy Anecdotes	Ram Chunder Mitter	0 4 0	1,000
Paul and Virginia	Rām Nārāyan Bidyāratna ...	0 8 0	1,000
Child's own Book, <i>Manohar Upanyas</i>	" "	0 4 0	{ Published by Srinath Dey.
Parley's Wonders of History, Selections... ..	" "	0 4 0	{ Ditto School Book Society.
Raja Pratāpāditya	Hari Chandra Bidalankar ...	0 2 0	750
Ditto Second edition	" "	0 2 0	2,000
Vrihat Kathā, 1st Part	{ Anand Chunder Vedanta } Bagish	0 4 0	1,000
Wild Swans (Hans Andersen)..	Madu Soodun Mookerjya ...	0 1 9	2,000
Story of Mother ditto	" "	0 0 9	2,000
		Total ...	16,400
Almanac for 1262 and 1263 ...	... ..	...	3,500
Vividhartha Sangraha Nos. 1-36 ... ..	... ..	...	89,600
			59,500

Appendix I.

Publications of the Vernacular Literature Society, issued from the Press, from June 1, 1857, to May 31, 1858.

Names of Publications.	Translator.	When issued.	Selling Price.	No. of Copies.
Percy Anecdotes, 2nd edition...	Ram Chunder Mittra	June 1857...	3 ans.	5,000
Tinder Box, H. Anderson	Madu Soodun Mookerjya	June 1857...	1 an.	2,000
Bara Koilas, ditto	" "	July 1857...	1 an.	2,000
Mermaid, ditto... ..	" "	Aug. 1857...	2½ an.	2,000
Chinese Nightingale ditto	" "	Sept. 1857...	1 an.	2,000
Story of a Mother, 2nd edition, ditto	" "	Feb. 1858...	1 an.	2,000
Ahalya Hadika. (Indian Romance)	" "	Mar. 1848...	3½ ans.	2,000
Nur Jehan, ditto	" "	Mar. 1858...	5 ans.	2,000
Vrihat Katha, (1st part) 2nd edition	{ Anand Chunder Vedanta } { Bagish }	Mar. 1858...	4 ans.	1,000
Four Winds, H. Anderson	Madu Soodun Mookerjya	April 1858...	1½ an.	2,000
Ugly Duckling, ditto	" "	May 1858...	2 ans.	2,000
Exiles of Siberia	Ram Narayan Vidya Ratna	May 1858...	9 ans.	1,000
			Total ...	25,000

Appendix J.

Sales of the Vernacular Literature Society's Publications, from June 1, 1857, to May 31, 1858.

Names of Publications	Copies.	Names of Publications	Copies.
Robinson Crusoe	485	Vrihat Katha... ..	455
Lord Clive	443	Tinder Box.. ..	1,031
Paul and Virginia... ..	387	Little Mermaid	519
Selections, Bengali Press... ..	75	Chinese Nightingale.. ..	560
Lamb's Tales... ..	542	Nur Jehan	148
Percy Anecdotes	609	Ahalya... ..	148
Ganges Canal... ..	4874	Story of four Winds	32
Rajah Pratapaditya	746	Elizabeth	7
Wild Swans	693	Shishupala... ..	51
Story of Mother.	1,047		
Bara Koilas	953		
		Total	9,365

* This work was published by Babu Shibchunder Deb Bahadur, but a certain number of copies were purchased by the Society.

Appendix K.

Sales of the Society's Agents from June 1, 1857, to May 31, 1858.

<i>Names</i>	<i>Copies.</i>	<i>Names</i>	<i>Copies.</i>
1.—Depot	2,512	16.—Gupta and Brothers.. .. .	218
2.—Dinapore	752	17.—Birbhum	216
3.—Twenty-four Pergunnahs	645	18.—Rungpore	192
4.—Burdwan	519	19.—P. S. D' Rozario	169
5.—Dacca.. .. .	490	20.—Burrissal	158
6.—Nudda	469	21.—Hooghly.. .. .	132
7.—Bogra	448	22.—Konnagar... .. .	123
8.—Joykishen Mookerjee	318	23.—Maldah	89
9.—Mymensing	329	24.—Howrah	44
10.—Sylhet	263	25.—Rajshai.. .. .	19
11.—Medinapore... .. .	249	26.—Hay and Co..... .. .	2
12.—Bancoorah	242	27.—Pubna	0
13.—Furreedpore	234	28.—Jessore	0
14.—Moorshedabad	224		
15.—School Book Society	219		
		Total,	9,305

Appendix L.

Works on the list of the Vernacular Literature Society for publication.

Life of Sevaji.	* Sandford and Merton.
* Life of Columbus.	† Peter Parley.
† Selections from Child's own Book.	Uncle Tom's Cabin.
† Ditto Vrihat Kutha.	Edgeworth's Moral Tales.
* Ditto Vividhartha Sangraha.	" Parent's Assistant.
Cook's Voyages.	Mary Howitt's Juvenile Books.
Swiss Family Robinson.	Hue's China.
† Exiles of Siberia.	† Hans Andersen's Tales.
* Evenings at Home.	

* In course of translation.

† Since published.



